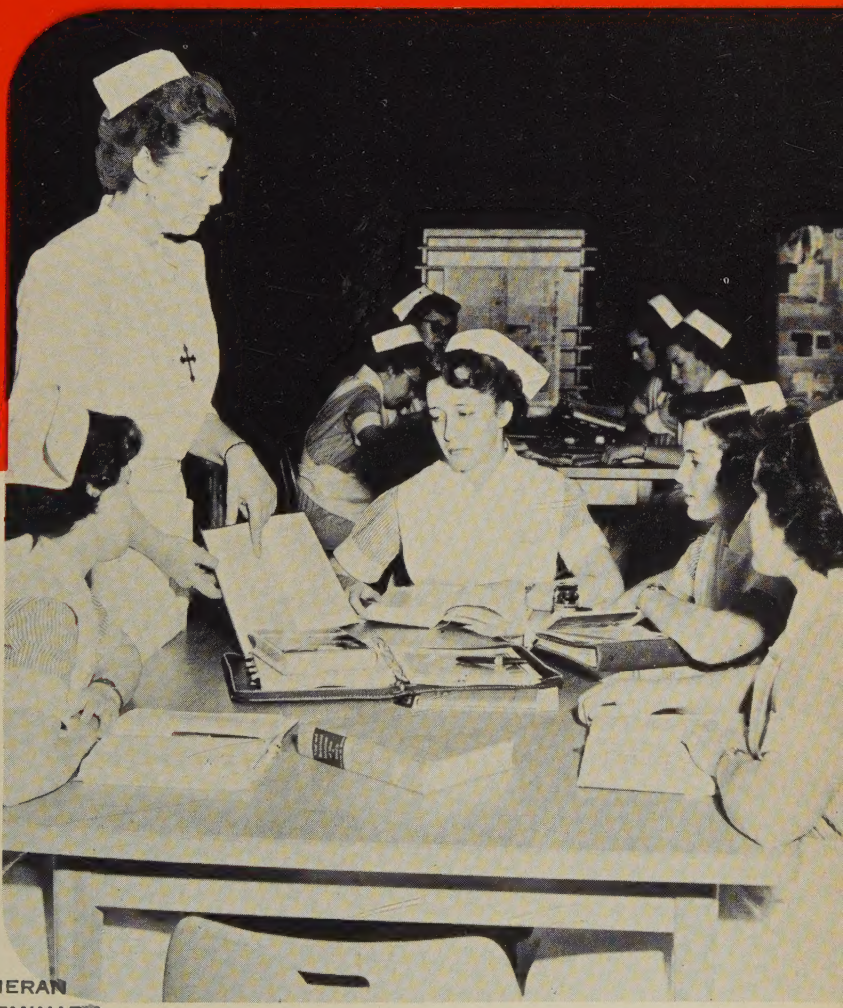
The LUTHERAN



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GOD AND THE CITY

YOU MAY NOT THINK about it while crossing the ferry, but God plays a mighty part in the life of a city!

A city is coldly impersonal. Its millions jostle one another in the subways and crush each other in the elevators, yet everyone is a stranger. You never get to know the fellow who has his elbow in your face or the lady on whose toe you are standing.

But under the hustle and confusion flows a stream of human and divine love. Sympathy and kindness and understanding express themselves in a million unnoticed acts. Prayer and faith unite multitudes in a bond of reverence and hope.

God is in the city! He is the One who is a stranger to no one . . . and to whom no one is a stranger.

That's why in the city, just as in your town and mine, folks turn to the church to satisfy that universal longing to be known . . . and understood . . . and loved!

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Sister Louise Burroughs, ULCA deaconess and director of nursing at Philadelphia's Lankenau Hospital, explains a problem for some student nurses. Group in background consists of nursing school deaconesses. Inside cover material copyright by Keister Adv. Service.

THE CHURCH IN THE NEWS

United Lutherans study remarriage

It will take a few years for United Lutherans to make up their minds what their church should say about remarriage of divorced persons. A commission including a judge, sociologist, several theologians and pastors had been discussing the question for months, but are not ready to put their 8,000-word report up for debate at the United Lutheran Church convention this October.

Two years ago the ULC Board of Social Missions said it wanted to restudy "in the light of further developments in exegetical, theological, and pastoral knowledge" the statement on remarriage which the church endorsed in 1930. A "Commission on Marriage and Divorce" began the study, expecting to report at the 1954 convention, but has decided its report should be "circulated throughout the church for study" before it is offered for adoption at a convention.

A rule about remarriage of divorced persons was approved by a United Lutheran convention 24 years ago, but has not had much effect. The rule is that "only the innocent party to a divorce which has been granted on scriptural grounds" (adultery, Matthew 19:9 . . . desertion, I Corinthians 7:15) "can be remarried under the auspices of the Lutheran Church during the lifetime of the other party, and then not until the expiration of a year after the divorce shall have been granted."

No "innocent parties"

Most of the rule-making in older statements on marriage and divorce has been discarded by the commission which made the new study. Desertion as a ground for divorce is not defined in the New Testament, the commission believes. "In any case, St. Paul's statement can hard be made to cover the many cases divorce on grounds of desertion no being granted in our present-day divor courts."

Also the commission thinks that, in divorce, one person is not wholly inn cent and another wholly guilty. "In marriage failure, as in all human rel tions, sin is always present and no one ever wholly innocent. Each person stan in need of repentance and forgivenes Each person must be ready to forgi in love."

Careful counseling with persons pr paring for marriage, and family cou to seek reconciliation of persons whos marriages are in danger, are recom mended. If a marriage fails, "the churc should recognize its involvement in th failure, and seek to lead all concerne to repentance and forgiveness."

Every case is special

Before a pastor consents to solemniz the remarriage of a divorced person, th commission recommends, decisions mus be reached regarding these questions:

"Does the person recognize his respon sibility in the breakup of the first mar riage?

"Is the person repentant for his share in that breakup?

"Has the person forgiven his partner in his first marriage?

"Has the person received adequate counsel and training in the Christian view of marriage and its responsibilities?

"Does the person have a true under-standing of the Christian view of mar-riage?

"Is the person evidencing Christian faith by his witness in the church?

"Is he prepared to undertake the full

responsibilities of remarriage in dependence on God?"

Planned parenthood

"Fidelity, and not love, is the basis of marriage," says the United Lutheran commission. But "love can by no means be left out of the reckoning. No marriage should be contracted without erotic love. It is part of the Christian faith to believe that the God who is love divine does not despise the love which is earthly."

Since sex relations between married partners should normally be continued freely, the commission states, some medically approved type of birth control may be desirable. "By freeing the wife and mother from the fear of too frequent pregnancy and by limiting the number of children in accordance with the ability of the family to rear and nurture their children properly, birth control may contribute positively to the well-being of the family."

The commission doesn't dodge any controversial phases of its study of marriage and family life, such as homosexuality, artificial insemination.

Chairman of the group that drafted the commission was the Rev. William Zimmann, pastor of First Church, Dayton, Ohio. Among members of the group were Dr. Harry Baughman, Dr. Martin Heinecken, the Rev. J. Frederick Schott, Judge Lawrence Speckman, Mr. Victor Evjen, and the Rev. Harold C. Letts.

Emperor and ambassador

It's a long way from the court of Emperor Haile Selassie in Ethiopia's capital city to St. Paul, Minnesota. But the black-bearded "Lion of Judah" was coming to the American Midwest this month to look for "a typical American family."

The reason the emperor intends to investigate Minnesota is that he heard about it from the U.S. ambassador to Ethiopia,

AMERICAN IN ADDIS ABABA
Dr. Simonson, Emperor Haile Selassie

who until three years ago was pastor of Christ Lutheran Church in St. Paul. Pastor Joseph Simonson had no idea in 1951 that he was on his way to Ethiopia. Instead, he went to New York City as director of public relations for the National Lutheran Council.

This month the situation had changed. Dr. Simonson was appointed as U.S. ambassador to Ethiopia last summer (and gave up his status as a Lutheran clergyman). This month he was back in the U.S. escorting the Ethiopian emperor on his American tour. One of Haile Selassie's wishes is to visit the home of "a typical American family" which he expects to find in Minnesota.

Liquor ad bill is pending

The old days 35 years ago, when legislators did what the Anti-Saloon League told them, were remembered in the U.S. Congress this month. Congressmen may

not do what Drys are urging, but they have been listening thoughtfully.

Radio advertising of beer and wine is infiltrating the driest homes. Children of WCTU mothers see glamorous actors pouring drinks on television shows. Expensive liquor ads fill widely read magazines and newspapers.

The Bryson Bill to ban alcoholic beverage advertising from interstate commerce had strong support from churchmen at hearings before the House Interstate and Foreign Commerce Committee. Methodist Bishop Wilbur E. Hammaker led off the testimony. He said liquor advertising is "an insolent intruder in the home."

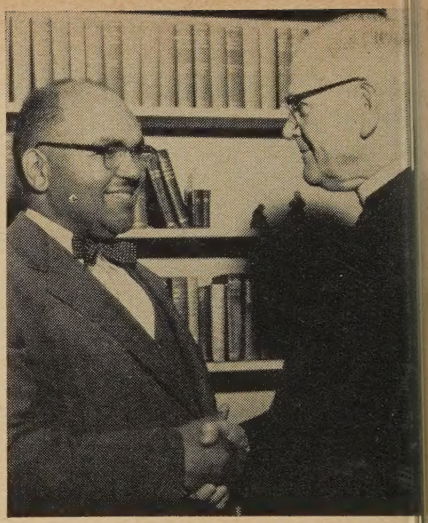
Representative John Phillips said the question is "not whether people should or should not drink, but whether Congress should permit or—by avoiding action—should imply its approval of a persistent and insidious appeal to minors." Lloyd C. Halvorson of the National Grange said "we are opposed to having children all over the nation becoming used to being raised in the environment of a barroom."

Among churchmen sending the committee statements favoring the Bryson bill were Dr. Oscar A. Benson, president of the Augustana Lutheran Church; Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church; and officials and ministers of a dozen other denominations.

Churches speak up on segregation

The old wall of race segregation in American churches was crumbling in spots this month. Churchmen realized that the U.S. Supreme Court decision on segregation in the schools would have to be taken seriously in the churches too.

Congregationalists in Massachusetts elected Julian D. Steele, a Negro, as moderator of their state conference. In Washington, D. C., a Negro, Dr. Gertrude



JULIAN D. STEELE ELECTED
Congregationalists chose a Negro

Rivers of the Howard University facu was elected a vice president of the fede tion of churches. A Negro army ch lain, John A. DeVeaux, was named pr ident of the Army's Chaplain Board. T four-man Chaplain Board devises p grams and projects for religious instr tion of service personnel.

Disciples of Christ in the Maryla area voted to take steps "toward elimin ing segregation in the educational p gram of the churches." Presbyteria USA (Northern) at their general sembly called on their 8,550 congreg gations to offer church membership "s cerely and personally" to all individu without regard to race. The chur should "take the initiative," said t Presbyterians, "in preparing the hea and minds of people for full fellowsh in Christ through preaching, pasto work, and through all educational cha nels in the church and community."

India explains

Christian congregations are welcom in India, explained Prime Minister Jaw

DR. GERTRUDE RIVERS IS VICE PRESIDENT
Washington Church Federation elected a Howard professor

harlal Nehru. But they must be gov-erned by Indians. Missionaries will be permitted to come from other countries, but they must not come with the idea of converting heathen who are supposed to be primitive and very backward peo-ple. Some missionaries, said Mr. Nehru, "have not been able to adapt themselves to new conditions that exist in India."

The Nehru opinions on the missionary situation were contained in a letter he had written to Archbishop Yngve Brilioth of the Church of Sweden. Nationalism, said Mr. Nehru, "is a dominant urge" in India. "Some missionaries from abroad have a tendency to run down India and Indian culture." This is resented and leads to conflict.

India, Mr. Nehru told the archbishop, will not tolerate any kind of missionary work that "gets associated with some form of condemnation of Indian culture." It will prohibit any type of political activ-ity of missionaries. The Indian attitude, said Mr. Nehru, "has something to do with a feeling of national self-respect." He said "we have been a little cautious so as to avoid internal friction between missionary activity conducted by foreign missionaries and the nationalist urge that moves many of our people."

Hindus in various parts of India have begun a counter-campaign against Chris-tianity. In some places they are destroy-ing church property and holding "LEAVE INDIA" demonstrations against mission-aries.

Preachers will travel

Ten British clergymen will come to America, and 10 Americans will go to Britain this summer, in an exchange pro-gram which "is being recognized as a significant contribution to better under-standing, between nations as well as be-tween churches," it was announced this month.

This year the British preachers will appear in churches from New York to California, including most of the Mid-western states in their schedules. Among Americans chosen to preach in England is Dr. Walden M. Holl, pastor of First Lutheran Church, Johnstown, Pa.

Theology comes to America

Americans are wonderful church members and know "how to pray and how to sacrifice," said a German, the Rev. Johannes Schulze, when he went back home after six months of traveling in the United States. But Americans don't go very deep in their study of theology, he asserted. Even the pastors, he said, are so busy with congregational work that they do not find time for theological study.

This summer, when scores of European theologians are coming to the United States for the World Council assembly in Evanston, may be the time for Americans to catch up in serious study. Lutherans planned to make sure that pastors and laymen in all parts of the country will have opportunity to be instructed. At three-day conferences scheduled in eight centers, American and European scholars will lead discussions of "Christ—the Hope of the World."

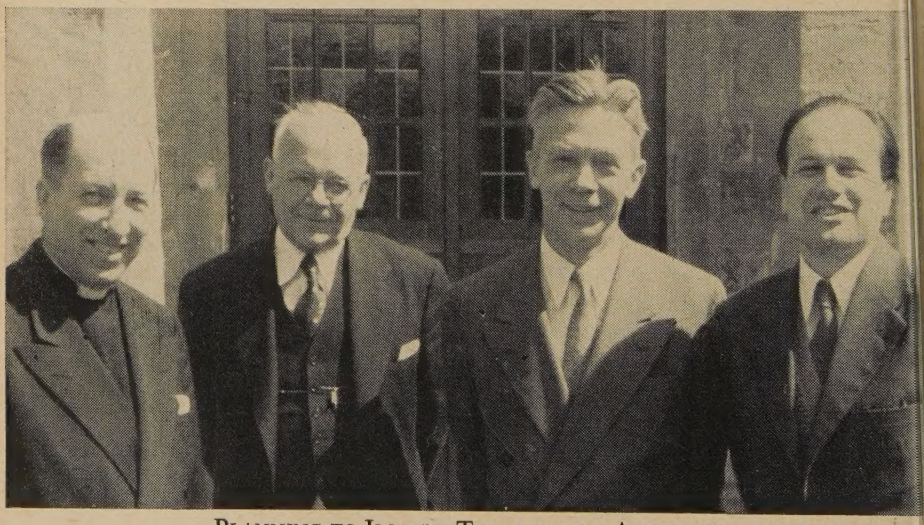
Conferences are scheduled as follows:

June 29-July 1—Blue Ridge Assem North Carolina
July 7-9—Gettysburg Theological Seminary
July 13-15—Capital University, Colu bus, Ohio
July 19-21—St. John's Church, San Antonio
Aug. 3-5—Salem Church, Fremont, Nebraska
Aug. 10-12—St. Olaf College, Northfie Minnesota
Sept. 1-3—Pacific College, Parkland, Washington
Sept. 7-9—Yosemite National Park, California

Some instructors are to be Bish Hanns Lilje of Germany, Bishop Joann Smemo of Norway, Bishop And Nygren of Sweden, Dr. Regin Pren of Denmark.

Two weeks in Chicago

Laymen as well as pastors have be urged to expose themselves to instructi



PLANNING TO IMPORT THEOLOGY TO AMERICA

Lutherans met in Germany last month to plan theological conferences. Those con ferring were Executive Director Carl Lund-Quist of the Lutheran World Federation Dr. T. A. Kantonen of Hamma Divinity School, Dr. Conrad Bergendoff of Augustan College, and Dr. Vilmos Vatja, director of the LWF Department of Theolog

by overseas church leaders at institutes held at six centers in the Chicago area Aug. 2-6 and 9-16. One institute is being arranged by the Chicago Lutheran Seminary, with Dr. Robert H. Fischer as dean. For this occasion the Chicago Seminary will borrow the buildings of Elmhurst College, near Maywood where the seminary is located.

This month Dr. Fischer had his faculty almost all lined up. Dr. Rajah Manikam, the World Council of Churches secretary for East Asia, will be an instructor in the first week. Others are Kathleen Bliss of the Church of England, and Dr. H. van der Linde of the Netherlands. In the second week Archbishop Yngve Brilioth of Sweden heads the list. Others are Leslie E. Cooke and Victor Jones of England, V. E. Devadutt of Serampore College in India.

Purpose of the institutes is to "study the Christian faith." There will be three lectures each morning, three discussion periods each afternoon and special evening events.

No iron curtain at Evanston

A World Council of Churches is not the sort of thing which should be open only to people of the Western nations, the Council's general secretary, Dr. W. A. Visser 't Hooft, emphasized at the Presbyterian USA assembly last month.

"The deeply divided world of our time," he said, "needs badly a demonstration that Christians remain in a very deep sense of the word 'on speaking terms,' even though their viewpoints may differ in many respects. The time has come to mobilize that largely latent capacity for bridge-building which we have in the world-wide Christian church."

Chinese Communists won't permit Christians from their country to come to Evanston, said Dr. Visser 't Hooft. "But there are other churches living on the eastern side of the Iron Curtain which are able to maintain their contacts with the World Council and who desire to be represented at the Assembly . . .

"Some of us, in fact many of us, disagree with certain positions which church leaders from that area have taken, but that is not a sufficient reason to break fellowship with them."

Churchmen from Communist countries will be only a small part of the total number present at Evanston, Dr. Visser 't Hooft said, "but their presence is important as an indication that we are not a Western Council of Churches but a World Council, and that our concern is with the church wherever it lives and renders its witness."

Doesn't want bridges built

A campaign to damage the World Council of Churches by calling it a Red organization was planned this month by Dr. Carl McIntire, leader of the fundamentalist American Council of Churches. He called on his followers to take newspaper advertising space to discredit the World Council and to put anti-World Council posters and banners in prominent places.

Among slogans he suggests are: DULLES DID IT, or DULLES APPEASES COMMUNISM, since U.S. Secretary of State John Foster Dulles supported the World Council in its request to have Iron Curtain country delegates admitted. Other McIntire slogans are: OXNAM WANTS THE COMMUNISTS ADMITTED, or OXNAM WORKS WITH COMMUNISTS. Methodist Bishop G. Bromley Oxnam is a president of the World Council.

It will not be evident to some who see these slogans that the men coming to Evanston are not Communists, but have the misfortune of living in countries which communism has captured.

World News Notes

TWO UNPALATABLE solutions to the Indo-China problem have been suggested. One is partition and the other is coalition. Both words are beginning to acquire the same disreputable sound which went with appeasement and collaboration in Hitler's heyday. It seems that the honest and reputable words which escaped the Goebbels-de-gook of fascism are rapidly being rendered unfit for normal use by the Kremlin in its crusade for "peace," "freedom," and "democracy."

Indo-China involves a peace within a peace. That's why it is so complicated. First, peace between the French and the Indo-Chinese who want independence. Second, peace with the Communists. A belated formula for independence is being worked out whereby the three component parts of Indo-China (Vietnam, Laos and Cambodia) would become autonomous parts of the French Union. Here the final question is whether they *freely* elect to join the Union (as happened with India in joining the British Commonwealth) or whether the fearful French turn this free choice into a *forced* farce.

PEACE WITH COMMUNISTS, however, may be based on a bad bargain whereby one of these three states, namely Vietnam, would either be cut in two—with the northern part going to the Vietminh—or its government jointly shared with the Vietminh. For Vietnam is composed of three elements also: Tonkin, Annam and Chochin China, which have resisted Chinese encroachments for 200 years. Tonkin presumably would be split off and become a satellite of Red China.

The pattern for partition was set in Germany and Korea. It is rapidly becoming a favorite method for "solving" political problems. Look at Trieste and Palestine! Look at India and Pakistan—

FUTURE OF INDO-CHIN

which is subdivided into East and We Pakistan! To a generation which was i doctrinated with a conviction that t partition of Poland was a tragic evil seems ironical that such a war-breedi device is so often adopted as our la hope of peace. The best that could expected from it in Indo-China would an uneasy truce.

COMMUNISTS LOGICALLY believe th half a country is better than none, b cause it gives them a firm grasp on t whole. No doubt they would prefer pa ticipation in a coalition government whi has proved to be more successful tha partition, at least in countries borderi on Communist states.

After the fall of Dien Bien Phu, whic seems to render compromise with th Communists necessary, the strategy o the non-Communist forces (includin France, Britain and the U.S.) appea to be the establishment of a strong South east Asian alliance to guard against fur ther aggression. But hatred of colonial ism is so intense that many Asians ar exceedingly suspicious of joining such pact. Moreover no one—especially th Americans—wants to face up to the im mediate likelihood of a military show down in Indo-China, certainly not afte the inconclusive results in Korea.

Even if partition or coalition brings a temporary truce, some sort of realign ment of forces is, nevertheless, in the offing. Even Nehru came away from the recent conference with the other premiers of Southeast Asia at Colombo, Ceylon, impressed with the need of manifesting an anti-Communist position. He found little or no support for the kind of abso lute neutrality which he has heretofore championed.

—STEWART W. HERMAN

SOCIAL SECURITY FOR MINISTERS

MINISTERS WILL BE included under social security if the recommendation of the House Ways and Means Committee is approved. But they will not like the terms under which they are covered. Some ministers may be forced into the Old Age and Survivors Insurance system against their will.

Resistance by church groups to inclusion of clergymen in OASI had largely melted. One denomination after another went on record as favoring, or at least not opposing, social security coverage for ministers provided it could be put on a completely voluntary basis. But the action of the House Ways and Means Committee in making participation partly mandatory will arouse a storm of protest. Church bodies may reverse themselves in an effort to defend the autonomy of the church.

Voluntary or mandatory?

WHEN A COMMITTEE of consultants reported to Oveta Culp Hobby last year on extension of social security, they recognized three possible methods of including ministers. One was to classify them as "self-employed" and to permit a minister to decide whether he wanted to be covered or not. The church would not have to pay anything and the minister would pay 50 per cent more than the usual tax. The consultants advised against this method as being contrary to the group insurance principle.

They described two other ways in which ministers could be covered with the church sharing the cost. One was completely voluntary, the other only partly so. In the former, a pastor and his congregation, or a church agency and two-thirds of its clerical employees, would agree to enroll with OASI. If a non-covered pastor moved to a participating congregation, he would still have the option of remaining out of the system.

In the latter plan, the same rules would apply at the beginning. Both the pastor and the congregation could agree to enter the plan. But later, if a non-covered pastor moved to a participating church or church agency, he would be forced by law to join OASI. Coverage of ministers would be on the same basis as coverage of lay employees of churches is at present.

The consultants were divided as to the feasibility of these two plans. As the law was drafted, the half-voluntary, half-mandatory plan prevailed.

Most church groups objected, and asked for a change to completely voluntary participation. They felt that the element of compulsion would violate the principle of separation of church and state, and limit the freedom of choice in the relationship between pastors and congregations.

IF THE CHURCHES had stood together, they could have won the congressmen to their viewpoint. But the Church Pensions Conference decided to ask for voluntary coverage under the "self-employment" category, and their request was supported by the Southern Baptists. Since the witness of the church groups was divided, the House Committee fell back on the original wording.

The bill goes first to the House, then to the Senate Finance Committee. If the churches can agree on a single strategy, and make a strong witness against the mandatory principle in church-state relationships, it may still be possible to amend the bill before final passage.

—ROBERT E. VAN DEUSEN

UNEMPLOYMENT—UP AND DOWN

A SCENE REMINISCENT of the depression took place in Ottawa recently. About a hundred men picketed the entrance to the Parliament buildings in an effort to get government attention and action on the current unemployment situation. A few of their leaders got to see members of Parliament to present their views.

Among the slogans carried by the group were such as, "Expand Canadian steel industry," "Save the textile industry," "Build a Canadian St. Lawrence seaway," "Expand world trade," and "A publicly owned trans-Canada pipeline."

DEMANDS MADE by the unemployed included:

—The government should immediately start national works projects to boost employment.

—A change in trade policies to encourage business with all countries willing to exchange goods on a mutually advantageous basis.

—Federal-provincial co-operation on low-cost, low-rental housing.

—Improved unemployment insurance provisions.

—A moratorium on home mortgages for the unemployed.

—Temporary discontinuance of immigration.

—Free medical and dental care for families of unemployed.

Labor union officials also had statements to make regarding the work situation. They did not go as far as the unemployed in their demands, but insisted on at least three points:

1. *National works.* The president of one union said the time had come to get a program of public works under way.

But the government was optimistic. Unemployment was high, indeed, but had not yet reached the serious stage. Much of it was seasonal. A few industries had been forced to curtail production, perhaps permanently, notably agricultural implements and textiles. To workers in such factories who were asking relief the minister of trade and commerce had some hard and honest advice: "Seek work in some other line."

2. *Unemployment insurance.* This winter the Unemployment Insurance Fund begun in 1941 got its best test so far—and came through virtually untouched. High war and postwar employment had built up a large reserve. Complaint of the unions was that it didn't pay enough to the wageless. Top benefit was $24 a week for persons with dependents. Anyone who had been employed full time for the past five years could draw a full year's insurance.

Again, the government was satisfied with present arrangements. Increasing the benefits would mean higher premiums from the workers; might also make unemployment too attractive.

3. *Immigration.* Even under normal conditions the labor unions are wary of immigration. In more difficult times newcomers not only take jobs from old residents, they help swell the jobless ranks. But on the other hand they not only *take* jobs, they also *make* employment because they become consumers.

SO, ONCE MORE the government appears to be unmoved in its long-range policy. You can't just stop immigration overnight. Probably 1954's total will be somewhere near that of 1953—around 170,000.

In May, unemployment continued to fall from its half-million high in mid-March.

—NORMAN BERNER

Japan Has a New Light House

By ESTHER P. BARNHART

Blind and deaf children find love and Christian care in a mission institution that's blazing a new trail

IN KENGUN MACHI about a mile from our Jiai En children's home stood two big empty two-storied houses, in the middle of a field away from the road. The surrounding countryside was beautiful—the gleaming silver of Lake Ezu flanked by a shadowy mountain range in the distance. But there was no one there to enjoy the scenery. The houses were for sale, and there were no buyers. "Just like orphan children," I thought to myself. "Those houses need a friend."

Ogata-san, blind student at our Lutheran seminary in Tokyo, thought so too. Last year during spring vacation he came to Miss Maude Powlas with a wonderful idea.

"Why don't we buy those two houses for our new Light House?" he suggested. "I know the money from America was meant for a new building, but these days we could never build anything as sturdy as those houses. They have good prewar wood in them. Besides, they are big and roomy, and there is plenty of space to grow vegetables and play baseball. Yet it's only a few minutes' walk to the streetcar line, and only a block to Kengun Church. I think those houses would make a fine Light House."

MISS POWLAS was quick to agree. And so it was decided. The Jiai En board of trustees and government social welfare officials looked at the property and gave their approval; the Mitsubishi Company, owners of the property, reduced their price at Miss Powlas' request; the Kumamoto Community Chest offered to assist financially with repairs and improvements in the buildings; and thus our dream of a Light House for blind and deaf children suddenly became a reality.

The dream was originally that of the Rev. Ryozo Ishimatsu, the well-known blind Japanese Lutheran pastor. He and other interested individuals, including the Kumamoto Prefecture Association for the Welfare of the Blind, felt that there should be a dormitory in Kumamoto City where needy blind and deaf children from rural areas could stay while they attended the special government school. Under Japanese law these children are required to have nine years' schooling, but in the rural villages there are no schools for handicapped children, and most country families cannot afford to board and room their children in cities where proper educational facilities are available.

As a result of repeated requests on the part of those interested, the Japan Lutheran Church asked the Board of Foreign Missions of the ULCA for money to open such a dormitory. It was to be called the Kumamoto Light House and would be subsidized by the Japanese government and the Kumamoto Community Chest so that the children would not have to pay board and room. It would be administered by the Jiai En Social Welfare Corporation of the Japan Lutheran Church. In January 1953 the

---

Miss Barnhart is a ULCA missionary serving in Japan.

Board of Foreign Missions sent $5,000 for a building; and with this money Jiai En bought the two big empty houses in Kengun Machi.

Now the houses are no longer forlorn and lonely. One is overflowing with 23 deaf children and the other houses 13 blind children. These children have responded well to the new experience. Because they share the same handicaps they are able to comfort and encourage each other in a way no outsider could. In their homes in the country they were forced to compete with normal brothers and sisters and often to endure the ill treatment of parents and neighbors who understood neither them nor their problems?

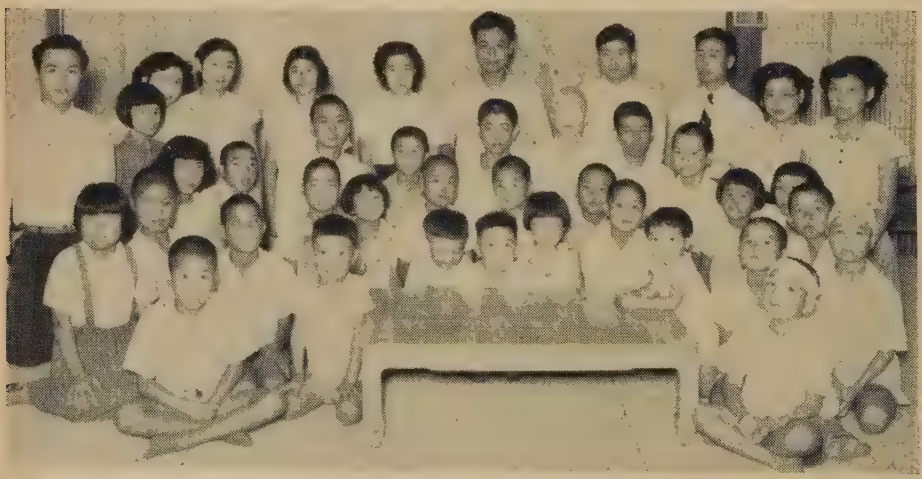
In the Light House they compete with their fellow-handicapped. At school they study under teachers especially trained for the purpose. Thus inferiority complexes and physical awkwardness fast disappear. Any morning one can see blind children walking off to school hand in hand, gaily laughing and talking as they go. In the afternoon one can see deaf children playing baseball and volleyball or working in the vegetable garden.

Once a week a member of Kuwamizu Church comes to teach handicrafts. Already the blind children can weave plastic belts and market baskets. Several of the deaf boys are becoming quite skillful at carving wood-blocks.

Guests often jokingly remark, "All this beautiful scenery is wasted on blind children!" But such is far from the case. The blind can sense extremely well the beauty of the out-of-doors without seeing it. How often I see our blind children sitting in the sun, silently but happily enjoying all the sounds and smells around them. How many secrets of nature they must have fathomed which we normal people know nothing about!

What these children want most of all is to be like everyone else. This fact became clear to me the day I saw one of the blind children crying because there was no mirror in her room. Other people always have a mirror; she wanted one too, even though she could not see herself in it!

Visitors often ask, "How are children admitted to the Light House?" Children



Children of the Light House
They have opportunities in spite of handicaps

"Big and Roomy . . . Space to Play"
These two empty, prewar buildings became the Light House

who are classed as "blind" or "deaf" are given that status by the government social welfare bureau. Many factors enter into the decision. Thus, many of our blind children can distinguish colors and many of our deaf children can hear loud noises.

One of the greatest problems so far has been getting rural families to entrust their handicapped children to our care. Often parents are skeptical of our motives, fearing that we want merely to exploit the child. Also, especially in the case of blind children, parents tenaciously hold on to the child and over-protect him, not realizing that the child should be given an opportunity to become independent and self-sufficient. For this reason we have fewer blind children than deaf children in the Light House at the present time. However, these difficulties are fast disappearing as people come more and more to know the Light House and what it is.

Light House workers now include a director, a nurse, three "mothers," a cook, a handyman, and a part-time doctor. Some have had previous experience in Jiai En social work; but for all of them, this is their first experience at working with the blind and deaf, and they have had no special training for their Light House work. Facilities for training such workers are still rare in Japan. But all of the workers have brought with them an unbounded enthusiasm born out of the challenge of pioneering a truly new work in Japan. Mr. Kakuno, the director, is learning to read and write Braille; and all of the workers, seeking to improve their own qualifications, visit other institutions for the handicapped and consult with experienced workers and teachers.

The Light House works in close cooperation with the school for the blind and deaf. Teachers at the school have advised and helped the workers in many ways. For instance, they cautioned us to stress lip-reading with the deaf children. Too many deaf people in Japan do not discipline themselves to master lip-reading. They fall back upon sign language, and thus are deprived of fellowship in normal society. So in the Light House we are using lip-reading as much as pos-

sible. But it isn't easy. The children invariably resort to sign language when conversing with each other. The Japanese are noted for not moving their lips when they talk. It is much more difficult to read lips in Japanese than it is in English.

The Light House strives to create a Christian atmosphere where the children have opportunities to learn of Jesus and to find peace and happiness in Him in spite of their physical handicaps. All of the workers are members of our new Kengun Lutheran Church, several of them serving on the church council. All of the Light House children attend Kengun Sunday school.

How does one go about telling a blind child or a deaf child about Christ for the first time? Mr. Kakuno came to me with this question, and we decided to emphasize among the workers the importance of utilizing every possible opportunity in the daily lives of the children to teach them of God and His love for them. Also, together with the workers, last fall I started a Christian creative activities program for the children on Saturday afternoons. I was pleasantly surprised to find that the blind children would gladly sit and listen to Bible stories by the hour and that the workers had already taught them many Christian hymns. Teaching the deaf children proved to be more difficult, but they learned quickly through handwork (they are very good at it) and were soon making pretty window transparencies and other Christian Christmas decorations for the Light House.

Often I longingly wondered just how much of our activity was really fruitful, especially with the deaf children. On Christmas Eve I received my answer. I invited the children to my home for a Christmas party. They examined the

RADIO REACHES THEM
Blind children listen in

light switch on the wall with deep curiosity (they had never seen one before); they gazed at the lighted Christmas tree in silent wonder; but when they saw my copy of Harry Anderson's *What Happened to Your Hand,* which hangs above the fireplace in my living room, they jumped up and down in great excitement, exclaiming over and over again in their gutteral-like Japanese, *"Iesu-sama! Iesu-sama!"* (Jesus! Jesus!). The joy in their eyes told me in that moment that they *do* understand.

What of the future of the Light House? We dream of opening an eye-disease clinic and of providing study courses for the *parents* of handicapped children. We need additional equipment and personnel to expand our vocational program. But most of all we are looking forward to the day when Ogata-san will graduate from the seminary, two years hence, to become father and pastor to the Light House children. Our new Light House has a great future in the Christian cause in Japan.

Marriage and Morals in British Guiana

By VIOLA L. SCOTT

Strange wedding customs lead to some odd situations among Christian converts in the South American land

JUNE HAS BECOME the traditional month for weddings, possibly because the poet Lowell claimed "then come perfect days." Everything about a wedding should be perfect, and toward this end many traditions have grown through the years. The bride is dressed in luxurious satin or lace. There must be flowers and beautiful music, and attendants for the bride. The date is set weeks in advance so that there will be time to do all the many things which the bride wishes on this most important day in her life.

In British Guiana, too, there are rules and customs for marriages which vary for Hindus, Mohammedans, and Christians. One of the first variations noted is that in British Guiana the engagement, always publicly celebrated, is considered as binding an agreement as a marriage. It must not be broken.

LEGAL REQUIREMENTS for marriage vary. All East Indians must provide a "non-impediment certificate" before the marriage can be performed. This law dates back to a time in the Nineteenth Century when these people were transported by boatloads from India to work on the plantations. Often the man of the family came alone to British Guiana, leaving behind his wife and family. Upon arrival in British Guiana each person was registered and assigned a number. The government also made a record of whether or not the person was married.

To prevent illegal remarriage in his new home, the government required that if an East Indian wished to wed he must produce a certificate to prove that he was not already married. This certificate was issued by the Immigration Department after the registration certificates containing the history of each arrival were checked. Thus, even if the person assumed another name he was apprehended because of the registration number he had to declare.

The information now required to obtain the certificate is correct name, day and place of birth, and mother's name. These facts are needed to locate individual registration numbers. Many of the people do not know where they were born, nor the date. But what is even more strange, many of them do not know the legal name which was entered for them on the registration form. This is because East Indians who have a superstition born of the fear of evil spirits give each child a "call name," which is the only name ever voiced by family and friends. Such a clever ruse is supposed to confuse the spirits and prevent their harming the child.

IN LIEU OF A LICENSE from the governor, banns must be read for three successive weeks in the district where the parties reside. These can be read only in churches where publication of banns is legally authorized. Since not all denominations have churches in every district, banns for a Protestant may be read

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Mrs. Scott is the wife of the Rev. W. J. E. Scott, ULCA missionary serving in British Guiana.

in a Roman Catholic church, and vice versa. There is a fee for the reading of banns set, according to the marriage laws, at $1 for each district in which the banns must be read. If the bride and groom are from different places, the banns must be read in both districts. In some churches the pastor may waive the fee. Reading of the banns is equivalent to a license, and is valid for only three months.

SOMETIMES the bride and groom-to-be are anxious to keep the wedding plans secret, especially if there is parental objection, or a jealous love in the offing. It is possible to secure a license from the governor by appearing before a commissioner of oaths, and filling out an application form which requires such information as name; age; whether bachelor, widow, or spinster; nationality; where living and for how long; profession or occupation. This application must be attested to by a minister, doctor, lawyer, magistrate, or some other officer who knows the parties will vouch for the truth of the statements in the affidavits. This license costs $10 plus 72c for affidavit stamps and a $2 oath fee, a very costly procedure for one whose income per month may not be much more than that.

A third method, and one most widely used by non-Christians, is to apply to the superintendent registrar for a certificate, signing a form similar to the banns, and having it published in the superintendent's office for 21 days, after which they may be married by any marriage officer. No clergyman may officiate at marriages if he is not a duly registered marriage officer.

No marriage may legally be performed before 6 A.M. nor after 8 P.M. The bride and groom rarely consult with the pastor beforehand on the date.

After the ceremony, the celebration begins at the home of the bride. The pastor who officiated, or some other important person, is expected to "open the table." In Christian homes this would mean that the pastor would offer a prayer before the secular activities proceeded. The best man, or some important adult, is usually chairman. He calls upon various people for suitable speeches. Some of the speeches are eulogies for one or both of the newlyweds. Others may be speeches of advice for them, sometimes shockingly frank or downright lewd.

A full dinner with curry and rice may be served. Cake and wine are considered the minimum fare. Rum usually flows freely, and there is a lot of music—records, singing, and musical instruments. Often an orchestra, and a crowd of friends and spectators, will escort the groom to the bride's house *before* the ceremony. Drinks will be served to "encourage" the participants. Our Lutheran pastors frown upon this pre-celebration and must sometimes refuse to perform the ceremony.

ONE CAN ALWAYS recognize a Hindu home where a wedding is to be celebrated. A "tent" is built with palm sticks and branches in front of the house. The groom's home will use five sticks, the bride's home uses seven. Theoretically this once was the place in which the wedding was performed, or at least the place where the bride and groom first meet, but now this tent is used as a dining room for overflow guests.

The Hindu bridegroom is more lavishly and colorfully dressed than the bride. Occasionally he has an "assistant" in the person of a little boy who is dressed in the same fashion. A satin tunic, either white or brilliantly colored, is worn, topped by a headdress which is astounding. Mounting above the customary white turban worn by Hindus will be an

arrangement of many long, slender wires on which are strung beads. To these will be fastened bits of shining mirrors or glass which tremble and shimmer with light at each movement. Soft plumes, usually brightly dyed, are fastened in between the wires. Bright buttons are also used as decorations.

PERHAPS YOU HAVE READ the crude and cruel joke about children being witnesses at their own parents' wedding. In British Guiana it is no joke but a fact. Often the children become legally married before the parents do. Occasionally parents and children are married at the same time. Sometimes the children make every effort to keep their parents from becoming legally married as that would deprive the children of part of an expected inheritance.

Pastors who try to persuade a man and woman to make their marriage legal (common-law marriage is not recognized) are given all sorts of excuses. Usually they say they are not ready yet, even though their children may all be fully grown. Pressed to explain their reason, it usually develops that, to their mind, a marriage means a big celebration with lots of expense, and they haven't saved enough money for it.

Sometimes only the wife (or the husband) is Christian, and desires the pastor to talk to the other so that the marriage may be completed in accordance with Christian principles. The Christian party usually longs ardently for this, and sometimes suffers extreme persecution at the hands of an enraged and baffled mate. One of our church workers suffered martyrdom some years ago when an infuriated man shot and killed him because the wife desired to be legally married and he was unwilling to conform.

Where Teachers Get New Ideas

By VIRGINIA KIRKWOOD

Summer conferences arranged by Parish Education Board give public school teachers a new outlook on their work

FORTY-NINE PUBLIC SCHOOL teachers at Marion College and sixty at Susquehanna University received a leavening last summer. Leaven is a good biblical word that few people use today. According to the dictionary, it means "to permeate with an altering or transforming influence" or "to work to produce gradual change or modification."

The teachers enjoyed every minute of their "leavening" experience. The occasions were the two conferences for public and private school teachers, sponsored in August of last year by the Board of Parish Education of the United Lutheran Church.

Teachers came to these conferences from fifteen states, the District of Columbia, and from Canada. I attended both conferences. For me, it was a wonderful, helpful experience after having been a classroom teacher for ten months of the year. The things I learned have been invaluable to me.

INFORMAL DISCUSSION
Dr. Harold R. Albert counsels with a teacher

THE PURPOSE of the conferences was to give school teachers an opportunity to consider, in open discussion, the implications of their Christian faith in the work of teaching. Outstanding church leaders and educators led discussions on Bible study, prayer, basic teachings of our church, professional ethics, Christian character, discipline, and mental health.

Following each presentation, the group divided into buzz groups. Here "the corks were popped," as it was expressed by one teacher. Each person present had the opportunity of raising questions, assenting or dissenting to opinions, exchanging experiences, or asking for further clarification on topics being discussed. Intense participation and pointed questions indicated keen interest. The sessions passed too swiftly. "Twelve o'clock, already?" we asked.

The days opened and closed with worship. Mornings and evenings were devoted to discussion. Many private conferences were held in between sessions and far into the night.

I must confess that curiosity was a great factor in bringing me to the conferences. There was a wonderful reward for my interest. Here was something different—not a church conference, not an educational conference, but a happy combination of the two. People of the same vocation and the same Christian faith were searching for answers, exchanging experiences, sharing ideas, visiting together.

AT EACH CONFERENCE we ate together, talked together, discussed together, had fun together, and worshiped together. Here was one of the values of the conferences—a feeling of oneness, a unity because of a common vocation and a common faith.

The fellowship was valuable. There was a lot of pleasure and profit in meeting and learning to know teachers from other sections of the United States and Canada, and in the natural exchange of experiences. We got new ideas; found out what others do in their teaching positions; learned under what conditions they work, what they teach, what they do for fun, how much they make, what laws they have on retirement and tenure, what holidays they observe, what types of pupils they have, and what their position is in the community by virtue of being school teachers.

Then there was satisfaction in seeking answers to questions concerning the Christian faith, in finding verification for our thinking, and in learning that a particular way of dealing with a classroom problem may be a reflection of our faith.

The group faced the challenge: "Why study the implications of your faith if state laws prohibit the teaching of religion in the public school?" The answer

BRIEFING SESSION AT MARION COLLEGE
Dr. S. White Rhyne, executive secretary of Parish Education Board, meets with staff

brought into focus the great responsibility of every teacher, to put into actual practice our understanding of the Christian faith. For example, "I believe that every human is a child of God and therefore I accept each student and know that each is entitled to the very best I can give him, regardless of his situation. I respect him as a person." The group concluded that our faith is reflected in our relationships with others: pupils, teachers, administrative personnel, and community.

ONE TEACHER SAID, "What I have received here will certainly change my day-to-day teaching." Many expressed an increased realization of the sacredness of the call to teach and a new sense of responsibility. Another expressed the reaction of many: "I have a surer sense of where I fit, as a teacher, into the pattern of things."

The leavening continues. Two conferences for teachers will be held this summer. The first will be at Wittenberg College, Springfield, Ohio, Aug. 5-12, 1954. The second will be at Susquehanna University, Selinsgrove, Pa., Aug. 14-21. Every teacher who can should attend.

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WHO KNOWS BUT THAT while the modern Church is looking for better machinery, Christ may be looking for better men?
—From *Immortal Tidings in Mortal Hands*
by ARTHUR J. MOORE (Abingdon)

Training for Successful Living

By CATHARINE STIREWALT

Program of ULCA deaconess school is planned to help young women spend their lives usefully and profitably

MOST WOMEN TODAY have two periods of choice in their lives. The first comes in the late teens or early twenties when a girl chooses to marry and have a family or to become a career woman. The second period of choice comes around the age of 45, when after 20 to 25 years of marriage, the children are grown and gone, and the woman must decide what to do with her released energies and intelligence during the next two or three decades.

This is the statement of Dr. Lynn White, Jr., the president of Mills College, in his recent book, *Educating Our Daughters.* Dr. White writes, "A girl must know before she leaves college just how she will support herself if she decides not to marry, and likewise how to run a family if she finds the right man. In addition she should be encouraged, even before she graduates, to lay plans, if she marries, for preserving and developing interests and skills during the years when her children are growing up which will enable her to spend the last decades of her life usefully and profitably."

WHAT DOES the young woman of today need if she is to meet the opportunities and responsibilities of life? First of all, a broad foundation in the liberal arts, which will prepare her to assume some responsibility for the intellectual and emotional life of her family and community. Some humanistic studies—sociology, psychology, anthropology, education—prepare her to understand human nature and the interrelations which exist in society.

Secondly, training in the applied arts, in doing things which are practical and useful.

And third, training for a vocation so she can support herself if necessary. Dr. White says, "The greatest effort must be made to make sure that occupational skills will emerge out of a girl's general education and not truncate it. Only so will she have the stimulus and enthusiasm to keep her vocational contacts and aptitudes fresh during the periods in her life when she is not actively using them."

HOW DOES the program of deaconess education fit in with Dr. White's ideas? Under our present plans we feel that we are fitting in well with the advice of this educator. A girl may attend college for three years, thus securing a broad education in the liberal arts and humanistic studies. She then comes to the deaconess school for two years where she will secure practical and vocational training. After completing this schedule she receives a bachelor's degree from college and has professional training.

The training offered in the deaconess school is for a church vocation. The deaconess school specializes in Bible, religious education, and subjects related to

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Sister Catharine is a ULCA deaconess serving on the faculty of the Deaconess Training School at Ruxton, Md. Her article is published as part of the June emphasis on deaconess work.

the life and practice of the church. The practical experience offered is gained in the household, community, and church; in the actual "doing" of working with children and young people; of calling on sick, shut-ins and visiting generally. The development of an individual's spiritual life and the opportunity of helping others to grow in Christian faith and experience are an extremely important part of the program.

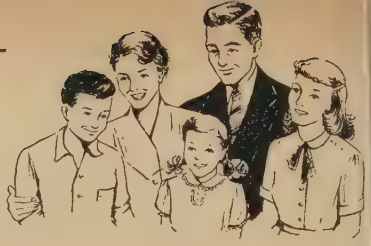
From the standpoint of the young woman who is interested in choosing a church vocation, this training is most necessary. Without any one part of it, she feels inadequate and insecure. In a day when college education is becoming more common, she needs to go to college in order to deal with the many college-trained persons whom she meets. Especially does she need the professional training that she may better understand the church and its needs and may know how to use the skills she has and the material available to do an effective work for the extension of the kingdom of God among men.

THIS COURSE is also offered to those who are not interested in a church vocation but hope to meet the right man and establish a home and family. Again we feel that this young woman would have the best preparation for her task, should she take this course. What better training for establishing a home could a young woman have, than an understanding of the physical and spiritual growth of an individual from childhood to adulthood? What will help more to maintain stability in a home than an appreciation of the tensions of group living and the knowledge of some helps in easing the family over these crises? A Christian experience and witness is valuable to a Christian wife and mother, even in the simplest of domestic routines.

While the home demands the first attention, however, a young woman of today has a broad life on the outside. The Christian wants the church in the center of this life. Training and practical experience in church work makes this young woman's voluntary contribution of exceptional value. Her service may be limited by home responsibilities. But whether she substitutes as a teacher for a Sunday school class, or leads a devotional service for a women's meeting, or calls once a month on shut-ins, she does so with much more assurance, poise and effectiveness because she has learned how. Her deaconess training stands her in good stead in such instances.

THEN COMES the second crisis in her life. The children have homes of their own. Mechanical gadgets make housekeeping simple. What should this woman do with her released physical and mental energies? Again a deaconess-trained woman can find a useful place in the church on either a full-time or part-time paid or voluntary basis. She has had training. Through the years, because the vocational training has been closely associated with her life experiences, she has not grown rusty from disuse. She can make a real contribution to the extension of the kingdom of God in her church and community. Should she be left a widow, she would have a professional training which would make it possible for her to serve others while she cares for herself and family.

OUR VOCATIONS and avocations should be filled with the remembrance of the command, "You shall be my witnesses." In this day, when the Christian church is being tested in so many ways, those who bear the name of Christ should prepare themselves to be the most effective witnesses possible for him.



MAN WITH HOE

I PLUMPED UP the cushions on the glider and prepared to make myself comfortable while I watched Dan hoe the garden. "You have the touch of an expert," I assured him.

"Sometimes I think it's in the head I'm touched, to spend all this time and effort for vegetables you can get in the store."

"Not like these. Of course, if you didn't garden, I wouldn't have to can like mad at the end of the summer. Maybe you should stop right now. I could use a vacation from the canning factory."

"You could use a vacation? Listen to you! Stretched out there like a lady while your poor back-broken husband wields the hoe! You talk about a vacation."

"Let me tell you, brother, this is the first time I've stopped all day. It's Claire's turn to go to Jean and Joe's and I've had my hands full trying to catch up here at home. Things went all right the first week. I guess we coasted on the cleaning I'd done the week before. All the house seemed to need was a bit of picking up and a touch of the duster. But I really had to tear into things today. I'm exhausted."

"How long can this go on? It's mighty fine of you girls to pitch in, but if you make yourselves sick and someone has to look after you, we'll be in a mess."

"I'm exaggerating to make a good case for myself. Now, stop chattering and get back to work. Entertain me."

DAN LAUGHED and went at it again. But he did look tired. Maybe he is overdoing a bit. This disruption of our family routine can't be too easy for him.

"Hi!" Claire called, coming through the opening in the hedge. "This is what I like to see—man working while wife looks charming."

"Go 'long with your blarney." I swung around to make room beside me on the glider. "Pull off your boots and set awhile, podner."

"I'll 'set' all right. Lookee. I know all about what the Bible says about putting your hand to the plow and turning back, but how long is this sentence of ours? Have you been able to find out anything from the doctor about when Jean will be able to take over her own chores? She's beginning to look pretty healthy to me."

Dan straightened up. "Funny thing how often you and I get the same idea at the same time, Claire. I was voicing pretty much the same thought a few minutes ago."

BEFORE I COULD say anything, the air was rent with shrieks of "Mommy! Mommy!" from Karen. I jumped up, my heart in my mouth. "Here I am! What is it, darling?"

"You told me not to hit Pete, but I'm gonna! I'm just gonna bash him so hard they can't ever put him together again!"

"Mercy." My fear subsided. "You scared the life out of me and I don't think it was very nice of you. You came dashing in here, bursting right into the middle of our conversation. I don't know what Pete has done, but I don't

think your own conduct is beyond reproach!"

"But, mother! He told Frankie Tomaselli I like him!"

"Well, I like him, too."

"Not just 'like.' He said, 'LIKE.'"

"There's a difference?"

"You're laughing! Oh, I just hate everybody." She began to cry. "Everybody's horrid!"

I PUT MY ARM around her and she wept more quietly on my shoulder. Claire leaned forward. "Sometimes I think you're right. We all enjoy a joke, if the joke isn't on us. Think how we laugh at some of the silly stuff on TV. Most of it is seeing someone else in a bad spot."

"But this isn't funny, is it, Kay?" Dan was leaning his hoe against the old apple tree. "I sometimes think patience is the greatest virtue God wants us to develop on our journey through this world. And that's why he gives us little brothers."

"I don't think God gave me Pete. We learned in Sunday school God gives us good things."

For a minute I was really outraged. This was carrying things too far. But before I could speak, Dan was ahead of me. "Now it's Karen's turn to poke fun at the grown-ups. Turn about's fair play. But even if you meant it, Karen, remember God can bring good out of things we think of as bad."

"Even Pete?" By this time she had herself under control enough to smile at her own silliness. I was proud of her swift comeback. She isn't a baby anymore.

SHE WENT to wash her face. "Ah, youth," sighed Claire. "What tortures they go through. And what tortures they put their parents through."

"Was Marilyn like that?"

"Not Marilyn. She doesn't care enough about anything to get excited. But Chuck! What we went through with him. And he still takes things hard. Oh, well, it's all part of being a parent, so I guess we wouldn't miss it. But to get back to our problem of the Conworths. I've begun to feel that Jean is enjoying her vacation so much it may be months before she's ready to take over again—unless we do a little prodding."

"Funny, your saying that. I thought the same thing yesterday. Then I decided I was just tired and envied her a little, lying back and getting all the attention when I could use a little myself. But if you saw it, too, maybe she does need to be pushed out of her nest."

"When does the doctor come again?"

"He doesn't. She's well enough to go to the office for her shots now."

"O.K." Dan was pulling on the shirt he had hung on the limb of the apple tree while he hoed. "I can see what this is all leading up to. You want me to talk to Joe, don't you?"

"Yes and no." Claire stuck a forefinger under her plump chin. "We want her to get well as fast as she can, but we don't want to give the impression we're getting impatient. Even if we are."

"That's right," I agreed. "Part of her trouble has been the terrible feeling that she had all this stuff to do and that she had to do it all alone. Now she knows we are her friends, real friends who can help her. We can help her again, any time she's in a jam. But if we seem to resent the time we've spent looking after her, she'll be right back where she started from—alone."

Dan grinned. "Looks more and more as though it's up to me to talk to Joe—but not about Jean. She shouldn't be alone, as you put it, when she has a husband. That's how I see it. Maybe he can match my point of view."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read JOHN 16:16-24

THE REVISED STANDARD VERSION of the Bible has been punctuated in the modern way. This is no small advantage.

The punctuation of the King James Version was not only inadequate; it had even become misleading for the modern reader. Consider the opening of Psalm 121: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth." For a long time the scholars have been telling us it should be punctuated as now it is:

> I will lift up my eyes to the hills.
> From whence does my help come?
> My help comes from the Lord,
> who made heaven and earth.

Now we realize what it means: to look to God, not to the hills, for help. We are to take the lofty view; then await the Creator's aid.

THAT WAS an example of inadequate punctuation. Here are two verses punctuated so as to make them misleading. The first uses a semicolon where we would use a comma or a colon. "Unto the angel of the church of Ephesus write; These things saith he . . ." (Revelation 2:1). This second verse, contrariwise, uses a colon where we would use a comma. "And he said unto me, Write: for these words . . ."

Most of all we need quotation marks in those verses, but there had not been a quotation mark in the whole of the King James Bible!

So it is perhaps in passages that report conversations that we get the most help from the new version. For example, who has not been puzzled by the King James of the gospel for the third Sunday after Easter, John 16:16-23. Try reading it aloud from the older Bible as the pastor has had to read it year by year.

In the new rendering we have the punctuation that enables us to read it as a conversation piece. Now we know when the evangelist is quoting Jesus and when Jesus is quoting the disciples.

(King James Version)

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

(Revised Standard Version)

"A little while, and you will see me no more: again a little while, and you will see me." Some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I go to the Father'?" They said, "What does he mean by 'a little while'? We do not know what he means." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me'?" John 16:16-19

Personal Problem Clinic

Which way?

QUESTION: We live in a small community here in the Middle West and operate a hardware store, which has been rather successful. But it is a small business. Alf, my husband, has worked hard, and a little more than a year ago he had a serious accident which has left him incapacitated as far as much of the business is concerned.

Our son, 18, will soon be graduated from high school. The big question is about his future. Shall he go on to college as we had planned, or because of his father's condition shall he stay at home and operate the business? He has a feeling that if he goes to college and then serves his time in the armed forces, the business will not get the necessary attention and may fall to pieces.

REPLY: More facts are needed if one is to give a reasonably good answer. It seems certain that many factors are involved. The young man's interests and ambitions, or the lack of them, his intelligence status, his educational progress, your financial condition, the possibility of finding satisfactory help—these and other matters enter into the problem.

If the young man has a good mind and has made a good record in school, college should receive major consideration. It certainly should not be ruled out without a careful study of the whole situation. A young person with good mentality ought to have the opportunity of higher education if he desires it and if it is financially possible. If your son has in mind a specific vocation, that fact should be considered. But many good students do not make a final choice of a vocation until late in their college careers—or even after graduation.

Do you see a possibility of carrying on the business with reasonable success in the boy's absence? You should not count too strongly upon his return to the business after college and military service. Many things will enter into his experience during those years which may lead him into some other line of work. There are many "ifs" in this problem. If your son has the necessary mental capacity and a desire to go to college, and if you can manage your affairs without him, college should have the preference.

Strategy

QUESTION: In our class several weeks ago a certain question was under discussion. Two men got into an argument. Then a few others joined one side, and left one man standing alone. This man arbitrarily maintained that he was right, though he produced no worthwhile evidence. The other men showed him up, for they were familiar with the facts. When he left he wasn't in a very good mood, and he hasn't been back since. What is one to do about such a know-it-all?

REPLY: One cannot allow a whole class to be misled by irresponsible statements, but the utmost tact ought to be used in a group. In most cases the strategic thing is to avoid forcing anyone into a corner and humiliating him. The man was wrong, was misinformed or uninformed, but was not ready to accept a statement which was contrary to his own assertion. He wasn't openminded or generous enough to welcome correction. Now he doesn't have the courage to face the class.

It would have been better to have voiced any contradiction in mild terms, cited the sources of information, and avoided a dramatic showdown in class. Then the man's opponents could have had a friendly chat with him after class and could have referred him to books or journals for further information. They could have suggested that he make further remarks on another Sunday. That would have given him a chance to correct his error and save face.

Little or nothing is gained by humiliating anyone—much may be lost. Furthermore, it often happens that matters which arouse argument are of little importance.

—EARL S. RUDISILL

What Is the Church?

The Household of God. By Lesslie Newbigin. Friendship Press. 177 pages. $2.75.

If you have any questions about the nature of the church, if you desire to know more about the significance of the World Council of Churches and the Evanston Assembly in August, if you are disturbed by the disunity of the churches, and if you have any notion that there is any light on the subject of the church outside of your own fellowship, then this is a "must" book.

It is a constructive, provocative contribution on a vital and timely subject. What is the church? Where is it? How may the churches attain and manifest unity? This discussion, which takes us to the heart of the present ecumenical debate, "By What Is the Church Constituted?" is important for several reasons. The Evanston Conference of the World Council is always in the foreground. The author is convinced that we must not be complacent and satisfied about the formation of the World Council. It is only a big step toward something more.

The experience of the author gives him peculiar qualifications. He comes out of the Church of Scotland. He comes into the Church of South India which brought together Reformed, Congregational, Methodist, and Anglican communions. He was elected a bishop. A delegate to Amsterdam in 1948, he is among the founders of the World Council and is now active in the Council's commissions.

After presenting "The Setting of the Subject" in the first chapter, Newbigin takes the next three chapters to answer the question, "What is the manner of our ingrafting into Christ?" First, by hearing and believing the Gospel; second, by sacramental participation in the life of the historically continuous church; and third, by receiving and abiding in the Holy Spirit.

With skill, but not without natural bias on the question of historical succession, the author gives the strength and weakness of three main concepts of the church. Protestantism stresses the "given message," with the final result that the church is defined exclusively in terms of "assent to precisely formulated doctrinal statements." Catholicism emphasizes the "given structure," thus making the church "the continuation of the Apostolate." Where apostolic succession is there is the church! The third concept, largely outside of the ecumenical movement, is called "The Community of the Holy Spirit," with the conviction that the Christian life is a matter of the experienced power and presence of the Holy Spirit today. Where the Holy Spirit is recognizably present with power, there is the church.

These three types of answer, Protestant, Catholic, and Pentecostal, are not mutually exclusive. They all are rooted in the gospel itself. To deny any of them, believes the author, leads to "the disfigurement of the church and the distortion of its message."

The practical problem remains. We are members of bodies separated from one another and each claiming to be the church. The last two chapters, "Christ in You, the Hope of Glory" and "Unto All Nations," are full of suggestions on how to resolve the difficulty. The church can never be defined in terms of what it now is, but only in terms of an eschatological perspective and an urgent, immediate missionary objective. The Holy Spirit alone can draw us together. We should meet one another in penitent acknowledgment of our common failure to be what the church ought to be. "On the basis of what we are, none of us can be said to possess the *esse* of the church."

Two tasks, concludes the bishop, must be prosecuted together—missions and unity—and in indissoluble relation one to the other.

This book is for thoughtful pastors and alert laymen who have a concern for the church's disunity and ineffectiveness and who desire help on the way to enlarged areas of co-operation between all Christians.

Albany, N. Y. MORRIS C. SKINNER

——OVERSEAS——

FRANCE: Paris. May 25.—For a short time this month, Paris has become a meeting point for world Lutheranism. First outstanding church leader to arrive was Archbishop Yngve Brilioth of Sweden, who came to the French capital to install Pastor Stromberg, noted liturgist and high churchman, as pastor of the Swedish church in Paris. He took this occasion to visit various French Lutheran parishes and attended one of the Lutheran pastoral conferences.

These conferences have in recent times also become something of a world Lutheran and especially French-American meeting place, since they are attended by missionaries of the Evangelical Lutheran Church (U.S.) and the Lutheran Free Church who spend several months in Paris in preparation for going to their mission fields in Madagascar and French Cameroon. Other regular participants are the pastors of the French Lutheran Free Church, in communion with the Missouri Synod.

Following closely on Archbishop Brilioth's visit, Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, visited the city to attend the spring session of the Paris district synod of the Lutheran Church of France. Dr. Lund-Quist spoke on the contribution that a small minority church like that of France can make to the common work of the Lutheran churches and—by way of preparation for the Evanston Assembly of the World Council of Churches—heard and debated a report on "Christian Hope."

Further visitors are due to include Dr. L. P. Fabricius, representing the newly organized Danish Church Committee for Inter-Church Relations and also the Danish National Committee for the LWF. He is to take part in the dedication of a new church at Suresnes, suburb of Paris, where Lutherans had until now worshiped in wooden barracks. This is the second permanent church building completed in Paris during recent months with the help of American and Scandinavian gifts.

Missionary matters are up for discussion in France, as was shown in a recent article in the official church paper *Fraternite Evangelique,* asking that the French Lutheran Church be given a mission field of its own. Hitherto missionary support has gone to the work of the Norwegian Missionary Society in Madagascar—where the Paris District has sent a schoolteacher, and to the interdenominational Paris mission. Churchmen are now asking how to promote the one without dropping the other. Discussions of this and other questions began when at the beginning of this month Dr. Fredrik A. Schiotz of New York and Dr. Fridtjov Birkeli (the new director of the LWF Department of World Missions) were in Paris. They will continue with the visit of Superintendent Endresen of the Norwegian Mission in the Cameroons.

On a wider ecumenical basis Paris had for a few days last month provided a meeting place when Protestant journalists from Belgium, England, France, Germany, Holland, Sweden and Switzerland gathered to found a European Study Group for Christian Information. Determined to serve the interests not merely of church journalists or of pastors writing for church papers, but of all conscious Christians working for the daily and weekly press, radio and television, this group had its origin in a European laymen's conference held some time ago at the German Evangelical Academy of Bad Boll.

French Lutheran theologians have recently launched a new theological review, due to appear three times a year under the title *Positions Lutheriennes.* The second issue, that was published recently, is centered on the Assembly of Evanston, and contains an article on the role of women according to the Scriptures.

U.S. Lutheran missionaries staying in Paris before going to their fields in Africa have started holding church services in English every Sunday in one of the Lutheran parish churches near the famous Quartier Latin. This brings up to eight the number of languages in which Lutheran worship is held in the French capital.

—PETER FRAENKEL

ORDINATION IN IOWA. At centennial convention, Iowa Synod ordained seven pastors.

"Grace System" is Gaining.... Synods Add Full-Time Staff Officers....Raise Apportionment Quota

DISCONTINUANCE of the apportionment system for securing funds for synodical and United Lutheran Church work was voted this year by the Pacific Synod and was considered by others. Previous to this year, three of the 32 ULC synods had decided to quit giving quotas to congregations.

One of these, North Carolina, finds that its income is 14 per cent higher this year. Another, the Pennsylvania Ministerium, has experienced a 12 per cent increase, insufficient to support a new policy of remitting two-thirds of the synod's income to the ULC each month. The synod's own budget is being only two-thirds met.

Benevolence apportionments averaging between $11 and $12 per communing member were adopted by most synods last month. Two synods plan to call full-time secretaries of stewardship and evangelism. The West Virginia Synod, one of seven synods whose presidents are also pastors of congregations, took action toward establishing full-time presidency.

ILLINOIS SYNOD

Wicker Park Church, Chicago, May 17-20

Reported by JOHN E. COOPERRIDER

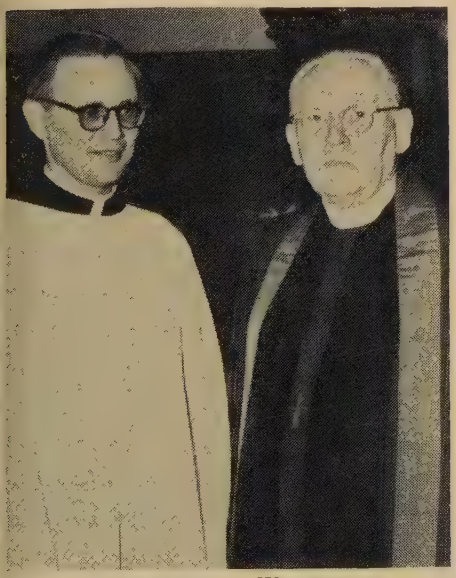
THE ILLINOIS SYNOD voted to call a full-time secretary for evangelism. It also reaffirmed its action of last year calling for the establishment of one synodically owned

camp, continuing its $135,000 campaign toward that end.

The secretary for evangelism will help to develop year-round programs of evangelism in congregations in keeping with a five-year program adopted last year. The question of one or more camps had been the major issue which had to be settled before the synod could move forward in its camping program.

A RESOLUTION was adopted which will eventuate in building a home for the aged. Permission was granted the United Lutheran Social Mission Society of Illinois to solicit commitments from individuals for this purpose. It was stated that "when said commitments total $100,000 and 75 per cent of these have been paid," the Illinois Synod will also grant permission to the society to conduct a campaign on the territory of synod for an additional $250,000.

Dr. J. J. Scherer, representing the ULCA, made his report personal. "You have a congregation," he said, "because you cannot do everything you would like to do. Your congregation has a synod because it cannot do everything it would like to do. And your Illinois Synod has a United Lutheran Church for the same reason—because it cannot do everything it would like to do."



WENG AND WENG

Armin G. Weng was ordained by Illinois Synod after graduation from Chicago Seminary where his father, Dr. Armin Weng, is president. Synod ordained seven other men

Prof. Donald F. Irvin of Chicago Seminary kept the convention theme of "Parish Education" before the delegates with six meditations. President Harmon J. McGuire keynoted the convention with his communion meditation, "For Forgiveness." He reminded the delegates that "the church which meets to do the King's business must first be cleansed."

President Armin G. Weng of the Chicago Seminary spoke at the Ordination Service. He told the eight ordinands, including his son, Armin G., Jr., "Put ye on the Lord Jesus Christ." Other speakers were Dr. Franklin Clark Fry, unexpected one-hour visitor at the convention; Dr. Conrad Hoyer of the National Lutheran Council, who spoke on the continuing need for Lutheran World Action; and also Miss Irva Moody, missionary on furlough from Japan, who reminded the delegates that the Rev. Paul Mackensen is still in prison in "Red China."

A BUDGET OF $544,548 was approved, or $12.10 per communing member. In addition a special budget for $50,000 for the synod's appeal for social mission was adopted.

A successful beginning to the five-year evangelism program was reported, with 2,300 adults added to the church in the first quarter of 1954. Dr. Weng reported the highest enrollment in the Chicago Seminary's history—101; and also the largest graduating class, 28, of whom four have been called by the Board of Foreign Missions.

ULCA CONVENTION DELEGATES

Clergymen: H. J. McGuire, L. C. Mueller, E. A. Wendt, E. H. Trede, G. H. J. Aigner, R. L. Hooker, R. J. Schenck, S. L. Besecker, C. F. Landwere, L. H. Cooperrider, A. B. Arganbright, L. H. Grimes, W. A. Hover, and C. R. Gesell.

Laymen: C. Lineberger, R. L. Fosberg, E. H. List, Mrs. Claude Williams, R. E. Dokmo, H. S. Bechtolt, E. S. Cromer, C. Schulz, C. Currens, A. Wittmus, M. Chapin, R. Grohne, H. Haase, L. Siford.

IOWA SYNOD

St. Paul's Church, Davenport, May 17-20

Reported by ALFRED J. BEIL

EACH OF THREE evening sessions of the centennial convention was attended by more than 700 pastors, delegates, and visitors. Dr. F. Eppling Reinartz, ULCA representative, gave the address at the centennial service. The Rev. Emerson Miller delivered the messag to seven ordinands, and Dr. Alfred J. Beil, president, conducted the ordination service. Dr. Ralph Loew addressed nearly 800 people attending the convention banquet.

Four pastors and a layman were given recognition during the banquet program. A Luther plaque was presented to John L. Berger, Cedar Rapids, for 28 years of service as the treasurer of the synod. Four 50-year pins were presented to Dr. J. A. Miller, St. Paul's, Davenport; Dr. C. N. Swihart, St. Paul's, Fernald; Dr. J. O. Simon, retired, Park Rapids, Minn.; and the Rev. H. A. Woglemuth, retired, Cedar Rapids.

A YEAR AGO, when it was decided to raise a $25,000 centennial fund, the time announced for the completion of the drive was Dec. 31, 1954. A roll call of the congregations has established the fact that the goal will be reached by the end of the year.

St. James, Bettendorf, was organized March 7 and is considered the centennial mission. Two mission church buildings will be erected during the centennial year. They are: Faith Church, Eldridge, and St. Matthew's, Davenport. St. Mark's, West Des Moines, is completing a new church building which will be dedicated in September. A new mission project will be launched in Urbandale, a suburban community northwest of Des Moines. The Board of American Missions is surveying a section of Cedar Rapids and the community of Camanche.

THREE RECOMMENDATIONS in the president's report, pertaining to the centennial, were adopted. They are: (1) that we continue the general centennial program and emphasis until the 101st convention; (2) that we add some special points of emphasi —as the placing of synod markers at histori places connected with the early history c synod; (3) that a second-century committe be appointed to assume responsibility i continuing the program.

The 1955 proposed budget amounting t a total of $182,402, or a per capita of $1 per communing member, was adopted. In cluded is the ULCA quota of $94,036 Higher education was the second on th list, amounting to $42,225.

ULCA CONVENTION DELEGATES

Clergymen: Alfred J. Beil, Ralph Eckard Emerson Miller, Marvin Suhr.

Laymen: E. P. Juel, J. L. Berger, A. O. Loth ringer, Alex Miller.

MICHIGAN SYNOD

Trinity Church, Hillsdale, May 10-12

Reported by CLYDE G. STEELE

PRESIDENT FRANK P. MADSEN pointed ou that every pastorate is filled . . . two new congregations have been organized . . . six new pastors are added to synod's rolls while losing only one . . . benevolence paid 12 per cent . . . three men ordained . . . five additional missions to be organized within 18 months.

Dr. Robin B. Wolf, a member of the ULC Executive Board, was the ULC representative to the sessions. He presented an up-to-the-minute account of activities of boards of the church, with special emphasis on foreign missions in Malaya. The Rev. Edward S. Frey, executive director of the Department of Church Architecture, presented the work of that agency and offered assistance to the many new missions now being organized.

Six pastors received were the largest group ever to enter the synod at one time. They are: Armin G. Weng, Jr. (St. Luke's, Muskegon), the Rev. Richard I. Knudsen (newly formed inter-racial Good Shepherd, Detroit), the Rev. Ivan Ross (Holy Trin-

PENNSYLVANIA MINISTERIUM LIKES POCONO MOUNTAINS

Drs. Harold Miller, Charles M. Cooper, E. E. Fischer, Richard Klick at Buck Hill Falls

ty, Niles), the Rev. Clyde G. Steele (Hope Church, Detroit), Dr. Luther W. Slifer, from the India mission field (Christ Church, Detroit), the Rev. Richard W. Albert (Trinity Church, Grand Rapids).

Three were ordained: Otto F. Johnson, Claude A. Snider, Matthew Winters. The sermon was preached by the Rev. Victor I. Gruhn. Pastors Calvin F. Stickles, William Schaffer, and Charles T. Mueller assisted President Madsen in the rite of ordination.

Two newly formed congregations were added to the roll of synod: St. Luke's, Muskegon, and Holy Trinity, Niles, both with more than 100 members and with promise of rapid development.

The treasurer of synod, Kenneth Johnson, said, "It's a real pleasure to keep the records of the Michigan Synod. We are now 118 per cent of our goal for the first four months, and every congregation is remitting its benevolence monthly."

The Rev. John M. Recher was elected vice president and Mr. Kenneth Johnson, treasurer for the coming year.

LUTHERAN readers in the state increased 50 per cent. Synod voted to assist in the erection of a University of Michigan chapel.

ULCA CONVENTION DELEGATES

Clergymen: Frank P. Madsen, Howard Laughner, Calvin Stickles. Laymen: William Miller, Richard Hewitt, and Kenneth Johnson.

MINISTERIUM OF PENNSYLVANIA

Buck Hill Falls Inn, May 17-20

Reported by HENRY W. SNYDER, JR.

THE POCONO MOUNTAINS are likely to be the scene of annual meetings of the synod for a good many years to come. The Ministerium met this year at Buck Hill Falls, with Dr. Charles M. Cooper presiding for the first time. With very little debate the delegates picked Buck Hill Falls as the place of the 1955 meeting, and by a "straw vote" expressed a preference for holding all future conventions there.

This convention gave several opportunities for the Ministerium to measure its progress under the "grace system" of benevolence. Stewardship Secretary Samuel E. Kidd reported a 12 per cent increase in the synod's benevolence receipts for the first four months of 1954. But this is not enough to meet synod's budget. At the end of April, items in the synodical budget not "preferred" had received only 66 per cent of the amounts budgeted to them for the first four months of the year. For example, the Philadelphia Seminary had received only

$16,674 of the $25,000 budgeted to the end of April.

Synod voted to retain a larger proportion of its benevolence receipts for its own needs in 1955. The convention added a 20 per cent "safety factor" to its own part of its 1955 budget. By this action, 36.5 cents of each 1955 benevolence dollar will be retained by synod and 63.5 cents will be sent to the ULCA. The proportion in 1954 has been 33 cents for the Ministerium and 67 cents for the ULCA. The total 1955 budget of the Ministerium, for its own needs and the ULCA, is $1,646,918.

THE SYNOD was much heartened by the report of Pastor Luther Schlenker, director of the Ministerium appeal for $1,500,000 for Muhlenberg College. Cash receipts and assured responses totaled $556,000 at the end of the first two weeks of the appeal. On this basis, Ministerium leaders are predicting a successful outcome.

A BROAD HINT of new stewardship needs was given by Dr. Harold S. Miller, of Brooklyn, N. Y., when he reported for the Philadelphia Seminary board of directors, of which he is president. "The newest building at the seminary is 46 years old," said Dr. Miller. "We are patiently waiting while needed aid is being given to Muhlenberg College."

From now on, synod officers and board secretaries will have to retire at the end of the year when they are 68 years of age, or as soon thereafter as their elective term expires. Only one honorary officer, the synod "Senior," will continue on through life. Dr. Emil Fischer, former synod president, was elected "Senior" in what Dr. Fischer described as "a spirited election contest with my old friend, Dr. Luther Reed." Both men received warm expressions of approval from the synod. The charter of the Ministerium provides that the Senior shall be a spiritual adviser to the president and pastors of the Ministerium.

The Ministerium commended Apostles' Church, Philadelphia, for its contribution to Negro mission work. This congregation, dissolved June 1, deeded its church property to the synod for work with the surrounding Negro community. Apostl Church, the Rev. William Ducker past also gave $1,000 for maintenance of t church building and transferred a $1,0 home mission fund to the synod for wo in the Philadelphia area.

Two new congregations were receive and two dismissed. St. Paul's Church, Ha ley, Pa., was transferred from the Syn of New York, and the Ministerium we comed Christ Church, Levittown, the large mission ever organized by the ULCA Boa of American Missions. Transferred to Ce tral Pennsylvania Synod were Trin Church, Lancaster, and St. Luke's Churc Sunbury, final step in the historic Pennsy vania realignment.

The Ministerium approved 24 young m for ordination. Sixteen were ordained the concluding service of the convention St. John's Church, Stroudsburg. Dr. E. Horn, III, preached the ordination sermo

THE SYNOD heard a number of Luther leaders in work beyond the boundaries the Ministerium, including Dr. Frederic R. Knubel, ULCA representative and pre dent of the New York Synod; Dr. Paul Empie, executive director of the Nation Lutheran Council; Pastor Ernest L. Mise heimer, stewardship secretary of the Nort Carolina Synod; Dr. Clarence Swavely, mi sionary to India; and Miss Carola Haalan executive secretary, National Luther Nurses' Guild.

ULCA CONVENTION DELEGATES

Clergymen: Charles M. Cooper, Emil Fischer, Ralph R. Hartzell, Philip C. Mille Harvey C. Snyder, Henry W. Snyder, Jr., Wi liam Ward, Ernst Schmidt, Paul J. Henr Edgar S. Brown, Jr., Luther F. Schlenker, Sam uel E. Kidd, G. Edward Knapp, Warren C Johnson, Edward T. Horn, III, Alvin H. But Jr., Albert W. Shumaker, Bela Shetlock, Willia O. Moyer, William H. Marburger, Robert C Benner, Lester E. Fetter, William R. Siegar Luther L. Lengel, Arthur H. Naugle, Arthur Snyder, Mark A. Lauchnor, Joseph R. Shuste Henry H. Bagger, Paul C. Empie, O. Frederic Nolde, Luther D. Reed, G. Elson Ruff, Claud E. Schick, Earl S. Erb, Earl F. Rahn, William F

eaman, Roy L. Winters, Gustavus H. Bechtold, rederick G. Hasskarl, and Karl S. Henry.

Laymen: Earle W. Bader, George A. Eichler, ames F. Henninger, Kenneth H. Koch, J. Conad Seegers, Carleton T. Woodring, Oscar luber, Walter R. Hagey, H. Ober Hess, Joseph . Landis, George F. Walters, Leonard F. Ashord, Sister Anna Ebert, Millard E. Gladfelter, eter P. atrick, Jr., Robert L. Weller, John J. Miller, laurice D. Walborn, George B. Balmer, Reuben . Leibensberger, George E. Reitz, Walter A. chlegel, Robert D. Raeder, John G. Walters, V. Gordon Williams, Miss Nona M. Diehl, rederick G. Erb, Charles H. Esser, Richard T. utcliffe, Elwood L. Bowman, Thomas L. Cline, ister Mildred Winter, Wilbur E. Zieger, Mrs. Vilbur E. Zieger, Arthur A. Alderfer, Russell illegass, Ernest P. Hoeppner, Oscar A. Wilde, nd Harold C. Snyder.

OHIO SYNOD

First Church, Columbus, May 17-20

Reported by E. RUDOLPH WALBORN

WHEN SIGHTLESS Pastor Dale C. Recker f First Church, Cleveland Heights, gave summary of the convention in the closing noments of the 1954 sessions, he said that o him it had been like a 3-D picture.

Worship services in which the 388 delegates participated under the leadership of Chaplain Robert S. Kinsey had touched all who attended. Dr. Kinsey spoke on "The Kingdom of God Comes to Corinth" and "King's English for the King," and at a memorial service for six pastors deceased in he last year on "The Kingdom of God Comes for All Eternity." For the first time devotional services had an out-of-synod eader when Dr. G. Elson Ruff, editor of THE LUTHERAN, spoke to the synod which upplies one-sixth of the ULCA news magazine's subscribers on "The Kingdom That s" and "The Kingdom That Shall Be."

Dr. Ruff also spoke at the convention linner on "My Fifty Years in the Lutheran Church" when three fifty-year veterans,

FATHER AND SON

Pastor Simon A. Metzger preached at ordination of his son James at Ohio convention

Pastors Willard M. Hackenberg, Canton; John A. Schofer, Lima; and E. P. Conrad, Middle Point, were presented framed testimonials in the name of the synod by Secretary E. Rudolph Walborn. Dr. Ruff also addressed the convention as the official representative of the ULCA. President George W. Miley in the opening communion for 342 delegates spoke on "Under Divine Command." All addresses were linked to the convention theme "The Kingdom of God Comes!"

A REORGANIZATION proposed by a committee on study of the synodical offices, headed by Dr. Cyrus M. Wallick, Dayton, was adopted through 47 constitutional changes proposed in 1953. For several years the need of a new synodical staff person for stewardship promotion has been expressed. The reorganization will provide for a director of stewardship and congregational life, following elections at the 1955 convention. A new board of stewardship and congregational life will replace the present stewardship and beneficence committee. A second board will be created from the present committee on Christian education and youth work. The synod staff

already includes a full-time director in this field. To provide a uniform board structure and administration, the superintendent of home missions will become a director of missions.

Another development trend saw the synod write a total of $50,000 into the 1955 synodical budget for capital improvements at Camp Mowana.

HOME MISSION development was shown in the reception of four new mission congregations organized last December. The new mission fields are being developed at Southeast Cuyahoga Falls by Pastor C. King Wynkoop, and at Eastside Lorain by Pastor Paul Mumford. A mission developer will begin work in western Akron in June.

In a brief visit on the last morning of the convention of his home synod, ULC President Franklin Clark Fry had declared, "The Lord asks us only the degree to which we are willing to be used. The United Lutheran Church is alive these days. The Synod of Ohio is alive!"

Statistician Dorner L. Keyser noted that in 286 congregations, communing membership is 75,540, baptized membership is 146,018, property valuation is $26,572,268, congregational expenditures in 1953 were $4,203,727. Benevolence expenditures were $1,096,879. The over-all per capita contributions have increased in 20 years from $17.82 to $70.17, a gain of 393 per cent.

The 1955 budget adopted was for $819,804, including $427,481 for the ULCA. This will require a per capita apportionment of $10.95, 60 cents over the 1954 figure.

ULCA CONVENTION DELEGATES

Clergymen: George W. Miley, Franklin Clark Fry, Harold R. Albert, T. A. Kantonen, Elmer E. Flack, E. Rudolph Walborn, Cyrus M. Wallick, Richard W. Powell, Albert H. Buhl, Tom B. Homrighausen, Carveth P. Mitchell, John S. Kindsvatter, Amos John Traver, Herbert W. Veler, Austin F. Shell, Edward A. Bary, Carl A. Driscoll, Fred C. Weigman, Andrew Schilling, Joseph W. Frease, J. Alfred Updegraff, W. Carl Satre.

Laymen: Clarence C. Stoughton, George L. Rinkliff, J. Howard Culler, Roland C. Matthies, Ernest P. Scott, Fred Baker, Raymond A. C[illegible] son, Andrew J. White, Jr., Dalton A. You[illegible] John K. Linsenmayer, Paul W. Reining, E. E. High, W. H. Wolford, Wayne Frary, E. Stroup, Edward W. Elsass, Levi B. Mum[illegible] Donald L. Schrag, Michael D. Kovacs, Carl Eberhart, Henry A. Klein, Howard E. Snyde[illegible]

PACIFIC SYNOD

University Church, Seattle, Wash., May 17-20

Reported by PAUL WILLIAM FUNK

SPECIAL SESSIONS, quantities of amend[illegible] motions, and a completely revised repo[illegible] from a study committee marked the st[illegible] path of a move to adopt the "grace syste[illegible] of benevolence giving by the Pacific Syn[illegible] The special committee appointed to stu[illegible] the "grace plan" recommended a gradu[illegible] transition to this system from the old a[illegible] portionment plan. With a few minor chang[illegible] the convention adopted the report.

On the following morning a motion [illegible] reconsider the action was passed. The co[illegible] mittee was asked to bring in a new repo[illegible] Late that afternoon the committee recom[illegible] mended: (1) That the Pacific Synod ado[illegible] the "grace system" of giving. (2) That th[illegible] effective date be Jan. 1, 1956, and that th[illegible] stewardship committee assisted by the pre[illegible] ent "grace system" committee be designate[illegible] to implement this action. The report wa[illegible] adopted.

THREE NEW congregations were added t[illegible] the roll of synod during the convention[illegible] Our Saviour's, Sunnyside, Washington (o[illegible] ganized by Missionary Ernest Nygaard[illegible] Holy Trinity, Portland, Oregon (organize[illegible] by Pastor Roderick Anderson); and S[illegible] John's, Tacoma, Washington (organized b[illegible] Pastor Maynard Kragthorpe).

Well pleased with the progress made ove[illegible] the past several years, the convention re[illegible] turned each of the synodical officers to hi[illegible] post. Dr. L. H. Steinhoff was re-electe[illegible] president for a second five-year term. Dr[illegible] Walter I. Eck was re-elected secretary fo[illegible]

HEADLINERS AT WARTBURG CONVENTION
Synod officers with Dr. Wynne Boliek, Missionary Herman Hammer

his 39th term. Mr. Gill Nordling, Springfield, Oregon, was returned to the office of treasurer for a tenth term. Mr. Al Randall, Salem, Oregon, was re-elected statistician.

As the result of a study made by the social missions committee, the convention adopted a resolution that would provide a group hospitalization insurance plan for the pastors of the synod on a voluntary basis. The plan will go into effect when 65 per cent of the pastors show willingness to take part.

Dr. Thomas L. Cline, executive secretary of the ULC Board of Pensions, addressed the delegates concerning the work of this board. Interest was shown by pastors and lay delegates in the prospective action in the U.S. Congress concerning the inclusion of ministers in Social Security.

Dr. Henry Endress, director of stewardship for the United Lutheran Church, was official representative from the executive board of the church. Dr. Endress sent lay delegates home with a vision of how they can become more effective leaders.

The most unexpected thing the convention did was to vote down a proposed change of name. Last year a committee introduced a proposed amendment to the constitution to change the name "Pacific Synod" to "Synod of the Pacific Northwest." This would conform to a recent change made by the California Synod, which changed its name to "Synod of the Pacific Southwest."

ULCA CONVENTION DELEGATES

Clergymen: Mark Getzendaner, Walter Knutsen, John L. Cauble, Herbert Hillerman, L. H. Steinhoff.

Laymen: Alfred Nottingham, Milton Fiene, Bertram Trelstad, Gill Nordling, James Worley.

WARTBURG SYNOD

United Church, Berwyn, Ill., May 18-20

Reported by ARNOLD H. KAITSCHUK

"TOO MUCH SHIRKING of duty raises the greater need for evangelism. We are proud to know Christ in order to make him known to all men." In these words the chaplain for the convention, the Rev. E. H. Pfeiffer, guided pastors and lay delegates in thinking of the convention theme, "The Power and Practice of Evangelism."

Reports of officers and committees showed progress but also many areas where the work might be strengthened. Treasurer R. L. Boulton reported that giving for ULCA and synodical apportionment had increased from $10,000 in 1940—when grace-giving first was introduced—to $97,400 for 1953, or 900 per cent in 14 years. This total will be surpassed in 1954 if the present trend continues, for more than $39,000 had been received in four months of 1954.

All officers of synod were re-elected. Three sons of Wartburg, candidates for ordination during June, go to other synods of the United Lutheran Church to begin their ministry. They are H. Hartmann, R. Scherf and D. Hultgren. Two congregations, Faith at West Joliet, a mission with 120 communing members, and Holy Cross at Virden, Illinois, with 37 communing members (transferring from the Lutheran Church—Missouri Synod) were welcomed. Pastor Nagelbach, serving Faith, and Pastor Sieck of Holy Cross, were received by transfer from the Synod of the Northwest and the Missouri Synod, respectively. Among speakers of the convention were Missionaries Harvey Currens of Liberia, H. Kleiner from India, and Herman Hammer from South America.

Forty-five pastors and 31 lay delegates attended the sessions.

A highlight of the convention was the soul-stirring message of Dr. Wynne C. Boliek, representative of the United Lutheran Church. "I come to you not as an expert but as a pastor to a group of pastors and laymen of a sister synod," he said. "If you want to know whether a church is alive or not, feel its missionary pulse," he said.

Among accomplishments of the past year was the burning of two notes in the amount of $14,500 representing indebtedness on the home of the president of synod. Silver anniversary of the ordination of Pastor B. Korte was marked.

Budget for 1955 is set on a basic figure of $12 per communing member. The total should be $168,948. After $21,000 is deducted for the synodical treasury, the balance is to be divided 55 per cent for the ULCA and 45 per cent for synodical cause. This is a change from the former 50-50 basis. Besides, there is to be $2 communi member quota for Lutheran World Acti and $1 per communing member for t revolving loan fund of synod. Minimu salary of pastors was raised from $2,400 $3,000 per year, with parsonage. If a congregation is unable to pay this amou it will get aid from the mission board b must assume mission status. Only four co gregations are likely to be affected.

ULCA CONVENTION DELEGATES

Clergymen: R. R. Belter, Andrew Swask W. W. Roth, Robert Boulton, Walter Wittma

Laymen: A Wild, A. W. Harms, C. E. Molna F. Drinhaus, A. Nieman.

WEST VIRGINIA SYNOD

Jackson's Mills, May 16-18

Reported by HAROLD L. HANN

THE PROPOSAL to create a full-time offic of synodical president-missionary superin tendent received almost unanimous suppor from the delegates. A committee of thre is to present to next year's convention th necessary constitutional changes for such a office. The earliest date when such a full time president can assume his duties will b July 1956.

Welcomed into synod from Iowa was th Rev. H. G. Schwegler who has become th pastor of First Church, Parkersburg. The examining committee recommended Charle L. Delaney, Jr., Morgantown, for ad interim ordination upon the reception of a call.

Interdependence of congregations, synods and United Lutheran Church was vividly illustrated as an even dozen of visitors spoke. The possible contribution of a congregation to the whole church stood out in bold relief as Gettysburg Seminary President Harry F. Baughman announced that a new professor will be added to that seminary's staff as a result of a large bequest from the estate of

CONTINUED ON PAGE 47

MISSION LEADERS VISIT JAPAN. Executive Secretary Earl S. Erb and Miss Helen Shirk of staff of ULC Board of Foreign Missions, arriving at Tokyo airport for 30-day tour of churches of Japan, were welcomed by missionaries and Japanese church leaders

THE NEWS IN THE CHURCHES

MARYLAND

Summer Camp Gets Swimming Pool

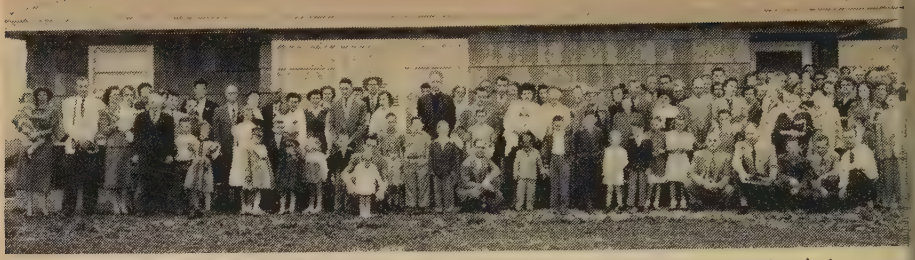
By LLOYD M. KELLER

BALTIMORE—"Jolly Acres," camp sponsored by Baltimore's Lutheran Inner Mission Society, is completing a swimming pool, 35 by 75 feet, an adjacent wading pool, and bath house. An appeal for $65,000 to meet construction costs has been conducted in the Baltimore area. It is hoped the work can be finished when children arrive at the camp in the last week in June.

NEWLY ELECTED OFFICERS of the Lutheran Ministers' Conference are: Frederick C. Althoff, president; Carroll S. Klug, vice president; Paul F. Luebbe, secretary; J. Leon Haines, treasurer.

A SURVEY of three prospective mission fields will be conducted by three students from Wagner College beginning June 9 . . . The executive committee of the Maryland Synod will conduct an Orientation Day for all new pastors of the Maryland Synod at the Synod House in Baltimore, June 22.

ERNEST WILSON VETTER, first ministerial son of Church of Our Saviour, was ordained in his home church by authority of the California Synod by President J. Frank Fife, May 30. Stoles were presented by the congregation to Mr. Vetter, a graduate of Pacific Seminary. He will go to Honolulu as pastor of St. Paul's Church, Honolulu . . . PRESTON DUSMAN was installed pastor of Easton-Cordova parish by President Fife May 13 . . . ASCENSION CHURCH recognized the 25th anniversary of ordination and the 25th wedding anniversary of Dr. J. Frank



House big enough to seat 75 will be used as chapel by Prince of Peace congregation being orga ized in Houston. When church is built, the house will become a parsonage

MARYLAND . . .

Fife, president of synod, on June 16.

A PUBLICITY WORKSHOP, sponsored by the National Lutheran Council and the Missouri Synod, was conducted at St. Mark's May 14. Dr. Tabor gave the keynote address. Dr. Oswald Hoffman, director of public relations, Lutheran Church—Missouri Synod, discussed "Our Lutheran Witness Under Fire," with particular emphasis on meeting the criticism on the Luther film. Others on the panel were: Mr. Erik W. Modean, secretary, Department of Public Information, Division of Public Relations, National Lutheran Council; Miss Olinda M. Roettger, Washington secretary, Department of Public Relations, Lutheran Church—Missouri Synod; Mr. Arnold Wilkes, education director, WBAL, Baltimore, director of public affairs and education, Hearst Corporation; Mr. Robert Tate Allan, church editor, Washington *Daily News*. Dr. R. E. Van Deusen gave the closing address.

NEW YORK

Social Mission Agencies Accept Unified Plan

By OLIVER W. POWERS

NEW YORK CITY—At the annual meeting of the Brooklyn Inner Mission Society it was decided to accept the plan of integration of social mission agencies in the New York area. The plan—a result of three years' study by interested agencies—has been accepted by Lutheran Interracial Service and by the Lutheran Inner Mission Society of New York and can now be inaugurated. It will call for establishment of central admi istration of family welfare services and allie services in the five boroughs of New Yo City.

DURING SUNDAYS in May the Protesta Council of the city sponsored 15-minu Sunday school television programs over St tion WNBT. This was undertaken in a attempt to reach unchurched children New York. Bible study, stories, crafts, mus and worship were included.

Annual meeting and dinner of the Lu theran Student Foundation of Greater Ne York was held on May 7 at St. Luke Church, Manhattan.

The May tea of the metropolitan chapt of the Women's Auxiliary, Philadelph Seminary, was held this year at St. John Church, Richmond Hill, the Rev. Robe F. Weiskotten pastor. Guest speaker wa Dr. William Jansen, superintendent schools of the city.

The sixtieth anniversary of Redeeme Church, Brooklyn, was observed on Apr 21 with dinner and special guests includin Dr. Franklin Clark Fry of the ULCA. Th principal speaker was Dr. Paul C. Emp whose topic was "Highlights of Luthera World Action." The occasion was also th 30th anniversary of the pastorate of D Herbert T. Weiskotten. He was presente with an automobile. $10,000 was raised fo 60th anniversary fund. At the service o April 25 Dr. Clarence C. Stoughton, pres dent of Wittenberg College, was the speake

At a recent meeting of the Lutheran Hos pital of Manhattan, Dr. William Jansen wa re-elected president and Dr. Paul C. Whit was elected vice president.

Canada Synod Will Consider Adding Executive to Staff

By NORMAN BERNER

KITCHENER—Among important questions coming before the convention of the Synod of Canada, June 15-18, is the proposal to call a second full-time worker, either a home mission superintendent or an assistant to the president. The synod will also consider a $100,000 appeal for a home mission extension fund. It is proposed that the work of the synod treasurer be reorganized in accord with a recommendation of the synod's auditor.

This will be the first convention under the chairmanship of President A. G. Jacobi, who succeeded Dr. J. H. Reble. Representing the ULCA will be Secretary F. E. Reinartz, who will put the final touches on preparation for the Toronto convention in October. Host church will be St. Matthew's (Dr. John Schmieder pastor, Sister Florence Weicker, deaconess), this year celebrating its golden anniversary.

ARRANGEMENTS are now almost complete for four immigration and service centers in Ontario. They will operate under the following directors: Montreal, John Waldhauser; Toronto, Mrs. Edith Pauley; Windsor, the Rev. S. F. Friedrichsen; Hamilton, the Rev. Fred Mueller. Financial support comes from the ULC Board of Social Missions and the synod.

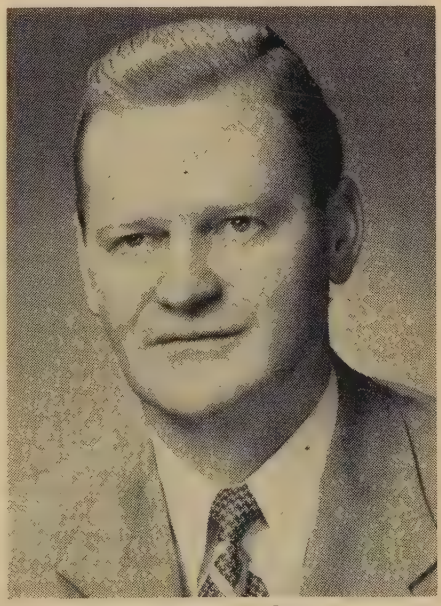
Dr. J. H. Reble will sail for Germany in mid-July. He will serve for the Lutheran World Federation as chaplain for emigrants about to leave for Canada, interpreting for them the country and the church to which they are going. Since his retirement as president of the synod, Dr. Reble has been supplying the Walkerton parish.

The Rev. Richard B. Geelhaar was teacher at the Waterloo Seminary graduation service. The three graduates—Godfrey Elsner, Norman Lange, and Erich Schultz—will be ordained June 16. Speaker for the baccalaureate service for Waterloo College was the Rev. Otto Reble, Oak Park, Mich., of the class of 1934.

THE LUTHERAN SUMMER CAMP at Edgewood Park has received a bequest of $3,000 from the estate of John Wagner, a retired tinsmith who gave many days of voluntary labor to renovations at the camp. His will provided a like amount for Waterloo College and Seminary, and for his home church, St. Paul's, Guelph.

Dr. U. S. Leupold, director of music at Waterloo College and Seminary, will be dean of an institute for church music June 20-25. The institute will lay the groundwork for the music to be presented at the United Lutheran rally in connection with the ULCA convention in October. Dr. Leupold will be the convention organist and director of music.

A HOME MISSIONARY must be versatile! When Redeemer Church, London, was or-



HARTIG GOES TO GERMANY

Pastor Theodore A. Hartig resigned at St. Paul's Church, Vancouver, Wash., to accept a Lutheran World Federation call to three years of service in Germany. He will aid the German churches in developing their stewardship, evangelism, youth programs

ONTARIO . . .

ganized on April 25, the organist failed to appear. Missionary Arthur Little took over the organ while President A. G. Jacobi took over the liturgy as well as the sermon. This was the synod's fifth mission since its last convention. The next?—probably Peterborough where Missionary Herb Gastmeier started full-time work on June 1. Then—maybe Pembroke, or another mission in Kitchener or Toronto.

When Seth Bansa came to Waterloo College from the Liberian mission field, St. John's Church, Waterloo, "adopted" him and aided him through school. This year Seth got his B.A. and was ready to go back to his native land as a teacher. Then St. John's did an even finer thing for this "son." Its members pledged $2,500 to send him to Columbia University for his M.A. With this degree he could qualify for principalship.

PERSONS: Zeb Trexler made a stewardship swing through Ontario in early May . . . In late May the Rev. George Ammon and Miss Elfriede Hartig conducted vacation church school institutes at Arnprior, Waterloo, and Hamilton . . . Dagmar Michmar has left her position at the Canadian Lutheran World Relief office in Kitchener to become secretary to CLWR Executive Secretary Clifton Monk in Winnipeg . . . Elisabeth Hartig has gained her M.A. at the Kennedy School of Missions, Hartford, and will soon be returning to India . . . Dr. F. Eppling Reinartz will be speaker at the Brotherhood rally at Edgewood Park, June 13 . . . Robert Datars was re-elected president of the Luther League of Canada at its meeting in New Hamburg, May 21-23 . . .

PASTORS: Robert Rock has left Geraldton to take up his pastorate at Walkerton. Student Roseville Burgoyne will supply Faith Church for the summer . . . Henry Nuhn will leave the mission he organized at Fort Erie six years ago to become associate to the Rev. Albert Lotz at St. Peter's, Kitchener . . . Ralph Huras has resigned from the Neustadt parish to accept a call to the Wellesley parish . . . Richard Tubbe, Mt. Airy graduate, has accepted the call to St. Matthew's, Welland.

PENNSYLVANIA

Oak Lane Pastor Heads Conference

By CARL W. WEBER

PHILADELPHIA—The Rev. Edward Kna pastor of St. Peter's Church, West Oak La was elected president of the Philadelp Conference of the Ministerium of Penn vania at a meeting held in St. Mark's Chu Wilmington, Del., May 3.

Mr. Knapp succeeds the Rev. Frede Hasskarl, pastor of Immanuel Church, H holme. The Rev. Albert W. Shuma pastor of Redemption Church, was elec vice president. Other officers elected clude the Rev. Alvin Butz, pastor of Paul's Church in Glenside, secretary, the Rev. John McConomy, pastor of deemer Church, Roxborough, statistician

THE REV. JOHN COOPER, recent gradu of Philadelphia Seminary, was called mission developer by the Board of Am can Missions to hold preliminary sessi at Apostles' Church in order that a Ne Lutheran congregation may be formed. would be the third mission organized the Philadelphia area in the past 10 ye by the Ministerium of Pennsylvania.

THIRTY-SEVEN seniors received Bache of Divinity degrees at Philadelphia Se nary commencement, May 14, in Michael's Church. The speaker was John L. Deaton, pastor of Christ Chur Baltimore, Md. His son, Crosby, was member of the January class of 1954.

A feature of the service was the instal tion of Dr. Erich F. Voehringer as profes of Christian education. Dr. Voehringer been teaching in the seminary during current semester.

CONFERENCES for children's workers w held by the parish education committee the Board of Christian Education, under leadership of Mrs. Mabel Fenner betwe June 3 and 10.

A member of the Board of Parish Educ tion will accept invitations to condu church school evaluations during Septe

CONTINUED ON PAGE 44

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

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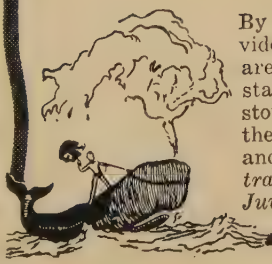

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PENNSYLVANIA . . .

ber, October and November. Requests for surveys should be made to the synodical office.

THE 700 LUTHERAN churches of Eastern Pennsylvania and New Jersey participated in the annual fund drive for Lutheran World Action on May 16. The Rev. Frank M. Brown, national LWA director, said the minimum need for 1954 was $3,000,000. The Pennsylvania and New Jersey synods' share is $302,315.

SALEM CHURCH dedicated its new church house recently . . . St. Paul's Church, Ardmore, planned a get-acquainted meeting June 6 for all new members . . . Temple Church has installed a public address system as a memorial to one of its members . . . Prince of Peace Church plans to hold a daily vacation Bible school, June 28-July 5 . . . Church of the Redeemer, Penndel, broke ground for a new parish house on May 23 . . . Lester Church observed its 50th anniversary May 9.

ADVANCE PLEDGES totaling more than $31,000 toward a $75,000 building fund drive were reported at a recent Loyalty Dinner of Calvary Church, West Chester. Two hundred fifty members of the congregation attending the dinner heard Chester Myrom, associate director of the Lutheran Laymen's Movement, announce that Calvary is among the first 12 of 4,300 ULC congregations to undertake a financial campaign of this magnitude without the help of a resident professional director.

Pastor William H. Ralston unveiled an architect's drawing of the proposed new building which will be erected in an area near the West Chester State Teachers College. Calvary has outgrown its present building which was purchased many years ago from a Baptist congregation.

THE REV. WARREN C. JOHNSON, pastor of Nativity Church, was re-elected president of the Philadelphia Council of Churches at its annual meeting May 18.

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Sunday School 9:30 A.M.
Worship Service 11 A.M.
Fred P. Eckhardt, Pastor

A Hundred in Pittsburgh Area Are Preparing for Ministry

By LUTHER E. FACKLER

PITTSBURGH—There are 104 young men of the Pittsburgh Synod now engaged in preministerial study. This was indicated in a poll conducted by Synod President G. L. Himmelman. Some have seven years of training yet to complete before ordination.

The Pittsburgh poll also disclosed that there are 53,000 family units represented in congregations of the synod.

OVER 700 church choir members, directors, and organists were guests of Thiel College on Cantata Sunday, to study liturgy and present a public concert. The choir sang "A Mighty Fortress," "My God How Wonderful Thou Art," and other compositions.

THE MISSIONARY women of the synod held their annual retreat recently at Camp Lutherlyn. Miss Josephine Darmstaetter of

the staff of the ULC Women's Missionary Society and Pastor H. D. Hammer, missionary to Argentina, were speakers. So far this year there have been fifteen new societies organized in the synod.

Dr. Henry McLaughlin, professor of chemistry at Thiel College, has been awarded a Danforth Foundation fellowship for study at Union Seminary. Dr. McLaughlin will take part in a special program for college and university teachers entitled, "Christian Foundation for College Training."

As an added service to its members Zion Church, Penn Hills, is setting up a blood bank. The church council has appointed a co-ordinator, and blood donors are being enlisted . . . The Rev. George Young of the chaplains' service department of the Lutheran Service Society of Pittsburgh will be supervising chaplain in the Danville state mental hospital. The Rev. Elwin Miller, superintendent of the Lutheran Service Society, has accepted a call to become executive director of the Chicago Home for the Friendless.

This month five new home mission fields have been entered either for survey or services. They are Kiersarge near Erie; Pleasant Township near Warren; Library, south of Pittsburgh; Monroeville, east of Pittsburgh; and West View, north of Pittsburgh. A number of missions are engaged in building programs or purchasing of lots or parsonages.

Evangelism Is Defined at Gettysburg by Dr. Carlson

By PAUL LEVI FOULK

YORK—"Evangelism is broadcasting our lives on the same wave-length as Christ did. It is showing our faith in Jesus Christ in getting others to believe in him as the Lord and Saviour," said Dr. Oscar Carlson before the Student Christian Association at Gettysburg College. Dr. Carlson, pastor of Ascension Church, Baltimore, was formerly director of evangelism for the ULC and is now president of the ULC Board of Social Missions.

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SERVICES
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SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor
Rev. Burnell J. Peterson
Asst. Pastor

PENNSYLVANIA . . .

THE AUXILIARY of Gettysburg Seminary has made provision to renovate and refurnish the Richard house for use as dormitory space at a cost of $10,000. The project is to be completed by April 1955 . . . Thirteen tons of used clothing were gathered by local Lutheran churches in the spring clothing drive and loaded on a car at York May 12. Collections of used clothing will continue.

Registrations are being received for the regional theological conference at Gettysburg Seminary, July 7-9, sponsored by the National Lutheran Council.

Dr. S. W. Herman, of the National Lutheran Council's Division of Lutheran Cooperation in Latin America, was commencement speaker at Gettysburg Seminary May 21 when 36 were graduated. The 129th year of the seminary will open Sept. 28.

Red Run congregation dedicated a $36,000 annex . . . St. Paul's, Rinely, dedicated a $9,000 expansion project . . . Christ, Dallastown, observed the 100th anniversary of the founding of the congregation, with the Rev. Leslie Conrad, Philadelphia, and Dr. Lee J. Gable, Lancaster, as speakers . . . Christ Church, Loganville, dedicated a $30,000 educational unit with the Rev. George E. Whetstone as speaker.

Dr. C. S. Simonton, York, was re-elected chairman of the board of directors of Gettysburg Seminary. Dr. E. Roy Hauser, Clearfield, is vice president; the Rev. Raymond Miller, Baltimore, secretary.

Blessing of the Fields services were held at Friedensaal, near Seven Valleys, May 23, with Dr. Emmanuel J. Hoover as speaker . . . Memorials were dedicated at Sadler, near Shrewsbury, with Dr. George H. Berkheimer, speaker . . . John H. Loose, Bair, graduating from Gettysburg Seminary, received a scholarship for scholastic ability and capacity for leadership. The award, made by Dr. Harry F. Baughman, is one of eight made annually in ULC seminaries. Mr. Loose will study at Columbia.

Flohr Church, McKnightstown, received $1,000 from the estate of Harry W. Deardorff, late of Cashtown. The Rev. Robert E. Thomas, 1954 graduate of Gettysburg Seminary, will be installed as the first assistant pastor of St. Paul's, Hanover, the Rev. Paul Levi Foulk pastor, June 20.

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WEST VIRGINIA SYNOD . . .

(*Continued from page 38*)

two Kraft sisters, former members of First English Church, Wheeling.

The Rev. George F. Harkins, assistant to ULC President F. C. Fry, reported on the stewardship of all ULCA boards. "When you are paying benevolence in full," said he, "you are not hitting the top; you are simply scraping the bottom."

REFERRED TO COMMITTEES for thorough study were the synod's camping program for youth and the relationship of the synod to the West Virginia Council of Churches . . . Upped by synod were its contributions to Hamma Divinity School, Gettysburg Seminary, and to the National Lutheran Home for the Aged.

OFFICERS re-elected are: Pastor Robert E. Cassell, Westernport, president; Pastor George C. Weirick, Aurora, secretary; H. L. Shelhamer, Morgantown, treasurer.

Delegates to the annual convention of the West Virginia synodical Missionary Society met simultaneously at the spacious State 4-H Camp. WMS Executive Secretary Nona M. Diehl spoke for the society-at-large. Officers chosen for the new year are: Mrs. Earl S. Lee, Oakland, president; Mrs. Eric C. Summers, Fairmont, vice president; secretary, Mrs. Paul Fuller, Westernport, Md., secretary; Mrs. R. W. Waybright, Huntington, statistical secretary; and Mrs. Harry C. Wenger, St. Albans, treasurer.

ULCA CONVENTION DELEGATES

Clergymen: Robert E. Cassell, Harold L. Hann.

Laymen: Paul Spring, Dr. C. K. Schultz.

CHANGES OF PASTORATE

FLORIDA

SUESSMANN, LOUIS C. From Resurrection Church, Daytona Beach. To St. Andrew's Church, Homestead.

MARYLAND

BOLLINGER, L. DAVID. From Second Church, Baltimore, assistant pastor. To Baltimore Inner Mission Society.

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—Synod Convention Calendar—

JUNE

8- 9—CENTRAL STATES (organizing convention). St. Mark's Church, Kansas City, Mo.

14-17—NEW YORK AND NEW ENGLAND. St. Paul's Church, Johnson City, N. Y.

14-17—SLOVAK ZION. Holy Emanuel Church, Yonkers, N. Y.

15-18—CANADA. St. Matthew's, Kitchener

27-30—ICELANDIC. First Church, Winnipeg

JULY

4- 7—WESTERN CANADA. Saskatoon Seminary

DECEASED

Dr. Mary E. Markley

Dr. Mary E. Markley, 73, former secretary of the United Lutheran Board of Education, and an active worker in the education division of the Women's Missionary Society for many years, died May 23 at the National Lutheran Home in Washington.

Born in Hillersville, Pa., a daughter of the late Rev. A. B. Markley, she graduated from Ursinus College, earned her Master's degree in English at Columbia University, and received honorary degrees from Carthage College and Ursinus.

A teaching career that included faculty posts at Elizabethtown College and Agnes Scott College, Atlanta, was begun in the public schools of Derry, Pa. During World War I she served as organizer and supervisor of service centers for the National Lutheran Commission for Soldiers and Sailors.

Dr. Markley toured ULC mission stations throughout the world in 1928.

Work among student groups also claimed much of her time and effort. She was a member of the executive committee of the Student Volunteer Movement, one of the organizers of the United Student Christian Council, and a tireless worker for the Lutheran Student Association. She was the author of *The Lutheran Church and Its Students* (1947).

Surviving are two sisters and a brother.

Funeral services were held May 25 at the National Lutheran Home, with Dr.

Gould Wickey, Dr. L. Ralph Tabor of First Church, Baltimore, and Dr. Robert L. Lang, superintendent of the Home, officiating. Interment was in Old Trappe Church Cemetery, near Collegeville, Pa.

Mrs. Julia S. Alleman

Mrs. Julia Susseroth Alleman, wife of the late Dr. Herbert Christian Alleman, died May 3 at the National Lutheran Home in Washington, D. C., where she and her husband had been guests since 1951. She was 86.

Funeral services took place at both the National Home (May 6) and at the Bender Funeral Home in Gettysburg. At the former service her pastor, the Rev. Robert E. Lee of Silver Spring, Md., officiated, assisted by the Rev. Carl R. Simon and the Rev. Robert L. Lang. At the latter service Pastor Lee was assisted by the Rev. Herman G. Stuempfle, Jr., Dr. John Aberly and Dr. Dwight F. Putman.

Interment was in Evergreen Cemetery, Gettysburg.

Dr. Alleman, who died last year, served as pastor of Trinity Church, Chambersburg, Pa.; Christ Church, Gettysburg; and Messiah Church, Philadelphia, before being called to the faculty of Gettysburg Seminary in 1911.

Surviving are a son, Benson S. Alleman, Warrenton, Va., and a grandson.

Rev. W. W. Frey

Funeral services were held in Skowhegan, Maine, April 19, for the Rev. W. W. Frey, who died April 17 at the age of 77.

A native of York County, Pa., he had been educated at the York County Academy, Gettysburg College and Gettysburg Seminary. He was ordained in 1904 by the Pittsburgh Synod, and served parishes in Hyde Park, Pa.; New Haven, W. Va.; Brookville, Pa.; South Fork, Pa.; Newport News, Va.; Martinsburg, Pa.; Lovett, Pa.; Troy, N. Y.; Rhinebeck, N. Y.; Grantville, Pa.; and Elizabeth, N. J. He retired in 1948 to make his home in Skowhegan.

Surviving are his wife, two daughters and three sons.

Interment was in Skowhegan.

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In conclusion . . . . . .

THERE SEEMS to have been a misunderstanding in Boston last month. Unitarians said something at their convention about not wanting postage stamps and coins of the U.S. government used for religious propaganda. Newspapers inferred they were objecting to the "IN GOD WE TRUST" motto which went on 8-cent airmail stamps in April and is to appear on 3-cent stamps this month.

Evangelist Jack Wyrtzen exploded on a coast-to-coast radio broadcast, wanting to know "What's America coming to?" Unitarians tried to calm him down by saying they were really talking against a Marian Year stamp which had been proposed by some congressmen.

Unitarians also opposed writing an amendment into the U.S. Constitution which would "devoutly recognize the authority and law of Jesus Christ, Saviour and Ruler of Nations." This has also been opposed by other church groups. The senator who sponsored the amendment, Ralph Flanders, now says he himself is doubtful about it.

SOME PEOPLE may think this "Christian amendment" is in the same classification with the motto on stamps and coins. It is important to understand there is a great difference. We cannot ask our nation to call itself Christian. That has been tried scores of times in nations in the last 1500 years, and it leads to serious confusion between the church and state. We attempted to end that in America when separation of church and state was agreed on.

The Christian faith must be taught in freedom. It must stand humbly among all other faiths, asking no special recognition, winning believers through its teaching and its life. We ardently desire that America shall become in reality a Christian nation, but don't believe this can be accomplished in the slightest degree by writing a "Christian amendment" into the U.S. Constitution.

BUT THE STATE must not be godless. It must be neutral toward both Christians and Jews, but it cannot be neutral toward God. People become Christians only when they freely receive Christ as their Lord. But God the Father is creator of all men, and his rule is sovereign over all. No man or nation should dare to try to escape him. Serious danger develops in a nation where church and state are separated because some people jump to the conclusion that God is no longer the supreme ruler of the state.

Placing IN GOD WE TRUST on our stamps and coins may not make much real difference, but it helps to keep alive the principle that our nation does recognize God as its true sovereign. This becomes an important legal principle. For instance, much radio and television time is given to church groups for explaining their teaching. Must the U.S. Federal Communications Commission insist that equal time shall be given to atheist groups? No, because the United States is a nation founded on belief in God.

This principle is especially important regarding public schools. Dismissing pupils to go to their own churches or synagogues for an hour of instruction each week, without discrimination in favor of any one faith, is helpful to us in our work of Christian education. It is only possible so long as our nation asserts its trust in God as a basic principle.

People who trust in God should be brought to the belief that God is fully revealed only in Christ Jesus. But awaking that faith is the work of the church, not the state. —ELSON RUFF

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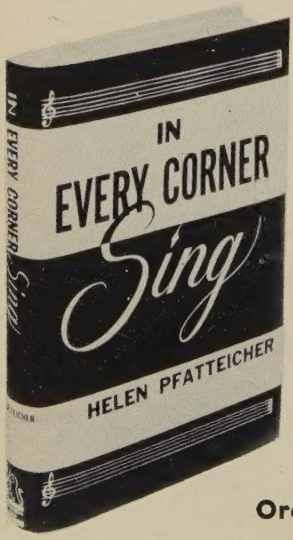

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